

A
Spiritual Trumpet:
EXCITING AND
preparing to the Christian
WARFARE.

Sounded first in the vtmost parts
of the Lords Campe, to one wing
of the Armie, now in the midst
for the benefit of all.

By WILLIAM IEMMAT, *Master*
of Arts, and Preacher of Gods word
at Lechlade in Gloucester shire.

Cyp. epist. ad Cornel.

*Qui in pace militibus suis futuram prænunciat
pugnam, dabit militantibus in congressione
victoriam.*

L O N D O N,
Printed by I. H. for Iohn Bartlet at
the gilt Cup in Cheape-side. 1624.

2000-2001

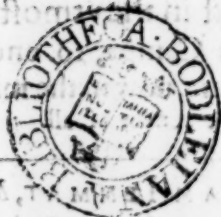
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THE CHURCH OF ENGLAND

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SECRET

The seal of the Federal Bureau of Investigation (FBI) is partially visible at the top of the document. It features a circular design with the words "DEPARTMENT OF JUSTICE" and "FEDERAL BUREAU OF INVESTIGATION" around the perimeter, and a central shield with various symbols.



7/11/78

of the ...

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Don't be afraid of it

W O R K S H E E T

[Faint handwritten text at the bottom of the page]

1914-1915



To all the LORDS
Captaines and Souldiers,
W. I. wisheth courage
and victorie.



Good friends,
my purpose
in publish-
ing these
few leaues, is, to rub vp
the memory of thole
many good Treatises,
already extant, concer-
ning Temptations and
the Christian Warfare,
and to bring them into
vse. Pitié it is to see,

A 3

how

M. Taylor,
M. Downham,
&c.

The Epistle

how so many and so good helps are generally neglected ; and people for most part live, as if they had never heard of spirituall enemies, neither in the Ministerie, nor otherwise. Certainly it is one maine stratageme of our aduersary, the de- uill : *perswading*, either that there are no such blacke fiends to be feared, or that they haue no power to tempt or corrupt them, through the goodnesse of their hearts, and the strength of their faith : *and wor- king*

Dedicatorie.

king them to busie themselves about other matters, worldly affaires, lusts, vanities, and the treacherie of pretended friends, true enemies. While they run at large in these things, they shall neglect him, and his undermining. Whereto if we adde the sensualitie of carnall men and women, who *cannot* looke vp to things aboue sense, and *will not* when they are called on, wee haue (I thinke) the full cause of this vniuersall securitie.

The Epistle

One of these rocks is commonly run vpon. The most thinke not on it, whether there be any deuill or no. Many espie a deuill, but rather in others than themselves: And after the sin is committed, not before: And it must be a foule, grosse, open sinne too, or else it goeth without obseruation. The multitude is of opinion, that bare spetting at the mention of the deuill, and defying of him, is sufficient: And so I haue marked in the
very

Dedicatorie.

very treating of these things publikely. This is an vnreproueable resolution, and must not be called into question. And in other places, where this is laughed at for great simplenes (as indeed it is) yet through carelesnesse, or worldlinesse, or voluptuousnes, or other profanenesse, the deuill keepes vp his strong holds, and suffers in no manner as hee should. The story of these wars is all they affect and regard. Yea Gods owne people doe not acquit

A 5 them-

The Epistle

themselves so generously as they ought, in this combat; but, by the former evils, take great foiles, and hinder their progresse in grace exceedingly. And some of them who resist the deuell well and carefully in respect of *sanctification* and the exercises thereof, yet in respect of *consolation* and those blessed priuileges which their heavenly Father allows them in Christ, doe not resist him, but passe their daies vncōfortably. But these are more to be pitied, than blamed:

Dedicatorie.

blamed : Yet withall
must be admonished, to
resist in this kinde as
well as the other : be-
cause the devils malice
is seene in this, as in that,
and God hath promi-
sed victory, as well as
enjoynd resistance.

If I may (as a Trum-
peter) stir vp the Lords
Campe to consider bet-
ter of these enemies, I
haue my desire. For mē
of the former sort is
the former voice of this
Trumpet, in the *Dire-*
ction : For those of the
latter sort, the latter
voice, in the *Cōsolation*.

Take

The Epistle

S. Mathewes
conuersion.

Take both together, & you shall acquit your selues like men, like men of God.

Lately I endeououred by a small watchword to arme Gods people against the malignity of the world, which at the worst, can but put vs to the losse of all *worldly* comforts, and must still leaue vnto vs God, and Christ, and our great Comforter, & our graces, & integrity of our consciences, & the glory of heauen. And now I attempt the like concerning this Arch-ene-
mie,

Dedicatorie.

me, the god of the world,
the prince of darknes.

2 Cor. 4. 4.

He hath many waies to
assaile vs, and we haue
many weapons to repel
him, with promise ther-
of, and victory, and a
crowne of triumph.

There is no one thing
that can discourage vs,
if we be not wanting to
our selues, in watchful-
nesse, in conscionable
vse of the meanes, and
holy endeouours. Ther-
fore let vs vp and bee
doing, and our God
will goe out with vs, to
assist vs, and toile our
enemies.

But

The Epistle

But I will not preuent
my selfe in the ensuing
exhortations. Take the
(good Reader) as they
are; and though they
giue not so *strong* and
shrill a sound, as in the
hand of the Lords o-
ther Trumpeters, yet a
distinct sound they giue
(I trust) & such as may
prepare good Christi-
ans to the battell.

The Lord of hosts
who hath ordained
these conflicts, & hath
said to his Prophets &
their successors, Cry a-
loud, lift vp thy voice
like a Trumpet, and Set
the

Dedicatorie.

the Trumpet to thy
mouth, vouchsafe a blessing to these my endeavours, and giue his people a heart to looke about them, that, while we keepe out *carnall* enemies, we admit not *spirituall*, and lose not our soules by security while wee preserve our bodies and outward estates by magnanimity. What will it profit a man to win the whole world, and lose his owne soule? So I rest, thirsting for a good issue of all these trialls and skirmishes, to you
and

Hol 8. 1.

The Epistle, &c.

and al the Lords War-
riors, that I may re-
ioyce with you in the
day of our full Tri-
umph.

Lechbladc. No.

numb. 27. 1624.

W. IEMMAT.



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sists of a { Consolation.
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handed.

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A
SPIRITVALL
TRUMPET.

JAMES 4. 7.
*Resist the deuill, and he
will fle from you.*

Thinke it
not needfull
to looke after
any cohe-
rence betweene these
words and the rest of
the context. Our Apo-
B stles

Atles purpose is to giue good counsell to these scattered Iewes as concerning the life and *power* of godlinesse. For the *forme* of it, none more forward than they : and therefore hee prescribes them such substantiall duties, as might indeed commend them to God, as the other could not. Among the rest this is one, *Resist the deuill, and he will flie from you.*

Parts 2.

The parts whereof are two, a *Direction*, and a *Consolation* : or a *Dutie* directed vnto, and the blessed *Fruit* promised

sed to them that performe it.

From the former we learne, that *it is the dutie of Gods people to make resistance vpon Satan, till they have giuen him the foile.* A deuill there is, most subtrill and malicious, who seeks by al' means possible, to rob vs of the inheritance of the Saints in light, and make vs miserable like himselfe: and our care must be, to oppose, to resist; to disappoint him. With *S. James* accords *S. Paul, Eph. 4. 27*

Doctr.

Resistance to be made vpon the deuill.

*Giue no place to the de-
 uill : yeeld not an inch,
 And with them both
 agreeth S. Peter, 1 epist.
 5, 8, 9. Your aduersarie
 the deuill. - Whom resist
 stedfast in the faith :
 as ^{against} him, he stands against
 you, therefore doe you
 withstand him : he will
 bee sure to giue no
 ground, till he needs
 must, therefore turne
 not your backs vpon
 him, stand your
 ground.*

Foure questi-
 ons proposed.

Here foure materi-
 all questions come to
 be answered, the so-
 lution whereof will
 giue

giue great light to the
Christian Combarant.

Quest. I. Wherein
should we resist the de-
uill?

Ans. In two things.
First, *in his owne proper
suggestions.* He makes
not daintie of doing
his worke, yea in his
owne person; though
the Defendant be ne-
uer so meane and base
in the world: None so
good, but he hopes to
make him bad: None
so bad, but he hopes to
make him worse, or at
least to keepe him as
bad as he is: therefore

I. Quest.

I. Resist him
in his owne
person.

he refuseeth not to present himselfe to any, but in a diuers manner; sometimes visibly, sometimes and more commonly, inuisibly; sometimes pleasingly, sometimes terribly; sometimes by outward objects, sometimes by inward motions, and that more ordinarily. Being a spirituall nature, he easily applieth himselfe to our spirits, our fancies and minds: and, vnlesse he be well watched and withstood, he makes great battery vpon the soule,
darkens

darkens the iudgment,
benummes the consci-
ence, perswades the
will, and distempers
all the affections: and
then doth his best to
coninue this disorder.

As for example:
The deuill put into *Iu-
das* his heart to betray
Christ, and preuailed.
Hee put into *Dauids*
heart to number the
people, and preuailed.
He put into *Eues* heart
to swallow the forbid-
den fruit, and her owne
bane, and preuailed
likewise. So at this day,
by the instinct of the

B 4 deuill

I.

Motions to
euill.

*Vnde venis? ab
homicidijs, à
sanguinib. ab a-
dulterijs, &c.
Orig. in Iob 1.7*

Matth. 8. 32.

2.

Diswaſions
from good :
as 1. from
zeale.

deuill it is, that men are
carried along to pride,
to couetouſneſſe, to
vncleannesse, and the
moſt loathſome cour-
ſes, as the *ſwine* into
the lake. In this reſiſt
him.

Reſiſt him alſo in
motions to lukewarm-
neſſe, or apoſtaſie. A
chiefe part of his im-
ploiment is, to hinder
good, that either it
may not be ſtrength-
ned, or not continued.
It is he that diſſwades
men from care in the
pursuit of religion ;
What need they be ſo
hot ?

hot? and what encouragement doth the world giue them for such peeuish courses?

Master, spare thy selfe, it shall not be so unto thee, thou needest not be at so much charges in the matter of pietie. Here is a dart of the deuill, here resist him, and say as Christ to Peter, Get thee behinde me, Satan, for thou art an offence vnto me.

Matth. 16. 22.

Verf. 23.

Many a man he perswades, not to hold out in his religious beginnings, shewes him the course of the world,

2. From constancie.

B 5 the

Iob 2. 9.

the backe-slidings of some, the harshnesse of his courses, and the pleasures or profits that he might haue ; and, *Doest thou still retaine thine innocencie ? blaspheme God, and die ; forswear thy profession, and all ; take thy swindge, and please thy selfe, thou wilt neuer be younger. This is the blacke voice of a blacke spirit. Herein resist him.*

II. In his instruments.

Secondly, resist him *in the temptations of his instruments.* That hee may leaue no stone vnturned,

turned, to advantage
himselſe, or diſadvan-
tage man, he furniſh-
eth men with varietie
of euill arts, and ma-
keth them his factors,
to deale for him in all
places. For what?
Though ſimple people
take the deuill for their
emie, yet can they
thinke ſo of their bre-
thren? will their owne
fleſh and bloud de-
ceiue them? Yes: he
hath many Agents
whom hee ſets on
worke to deceiue the
world, and loſeth not
his labour.

Three ſorts of
factors for the
deuill.

First,

1.

First, false prophets, or erroneous teachers, who corrupt the iudgment with false doctrine; as in Poperie, Brownisme, Arminianisme, and other sects, which creep in among Gods people by the flie insinuation of seducers.

2.

Secondly, libertine teachers, who infect the life by handling the word of God loosely and deceitfully; as in profanation of the Sabbath, formalitie of worshipping God, vsurie, &c. In all which, they

they nothing else but
doe that openly, which
Satan doth secretly :
and therefore they are
called *his Ministers*,
2 Cor. 11. 15.

Thirdly, those that
are either scoffers, or
hinderers, or persecu-
tors of the truth. Some
can only barke against
the Sunne, and doe no
harme ; as those that
put nicknames, and
jests, and flouts vpon
Professors . Others
haue authoritie also, as
ouer children, and ser-
uants ; and these can
dishearten them by
frownes.

frownes, and checks, and vile vsage, to make them weary of holinesse. Others haue fire and faggot to command, and any extremities they please; and these can violently make away the godly, till the houre of darknesse be ouerpast.

Al these receiue their power from the dragon, *Reu. 13. 4.* and come with his commission, as Christ intimates, *Ioh. 14. 30. The Prince of this world commeth;* that is, in *Judas*, the traitor, in the Iewes my accusers,

accusers, in the souldiers my executioners, in the people that wagged their heads, railed on me, mocked mee, bid mee come downe from the crosse, and saue my selfe.

Thus wee see, how Satan laieth about him both by himselfe, and by his instruments, to put vs to the worse. In both these, suggestions inward, and temptations outward, we must make resistance vpon him. And this of the first question.

Quest. 2. With what should

2. Quest.

Insufficient
weapons for
this warfare,
three kindes.

1.

2.

3.

Should we resist him?
for of our selues we are
bare, and naked, and
vnable to encounter
him.

Ans^w. Aske coniu-
rers & charmers, they
will tell you, you must
make circles, vse spels,
amulets, and I know
not what.

Aske simple people,
and they will tell you,
you must spee at the
mention of him, blesse
your selues from him,
desire him heartily, and
all his workes.

Aske Popish Priests,
and they will tell you,
you

you must sprinkle your
selues with holy water,
carry a Crucifix about
you, and crosse your
selues well at your
mouth, forehead, eyes,
eares, breast, and other
parts. These are the
strawes which the de-
vill hath taught men to
fight withall, and in
the meane time laughs
at them in his sleeue:
*often pretending (as Cy-
prius obserued in Ex-
orcists) to goe forth,
and leaue the servant of
God, but deceiuing, &c.*

But aske counsell at
the wisdom of God,
and

*Exire se sepe
dicit, & sal-
ut. epist. ad
Magnum.*

*Torquentur
spiritualibus fla-
gris, & pote-
state divina :
lib. ad Deme-
trium.*

The weapons
that are suffi-
cient, in two
heads.

and we shall finde ar-
mour of prooffe in-
deed. The word tels
of *spirituall scourges* (as
the same Father else-
where calles them)
wherewith the deuils
are tortured; and of *the
power of God*, whereby
only they can be van-
quished.

The meanes then of
resistance stand in two
sorts of Rules : 1. Of
Preparation, 2. Of *Op-
pugnation*. With some
things the Christian
must be furnished be-
fore hand, and some
other things hee must
vse

vse in the skirmish it selfe.

The first in three things : 1. Sound illumination', or knowledge. 2. Sound humiliation, or repentance. 3. Sound reformation, or holy life. Neuer goe into the field without these : for these are necessary, and they put metall into a man, as one that may be bold.

First, the spirituall warrior must be carefull to get sound illumination, that he may know why, & in what he must resist. There-
fore

1. Preparative.

3. In speciall.

1. Knowledge of 3. points.

I.

for he must labour to see, first, Gods institution, ordaining these conflicts; *Gen. 3. 15. I haue put enmitie betweene thy seed and her seed; he shall breake thine head, and thou shalt bruisse his heele.* Consider, the battell is Gods, the quarrell is Gods, the armour Gods, the strength Gods, and the valour and victorie are Gods alone. And say as *Dauid, I come to thee in the name of the Lord: I come not vnſent, without iuſt cauſe, commiſſion,*

1 Sam. 17. 45.

sion, or authoritie: no,
the God of heauen
preast me into the field,
he gaue me my presse-
money, and liuerie, and
bade me fight; and so
I will. God makes
peace for vs with him-
selfe, by the attone-
ment of Iesus Christ;
with the creatures, by
vertue of that coue-
nant; with one ano-
ther, by the operation
of the Holy Ghost: but
no peace with Satan;
his sin is vnardonable,
therefore him selfe al-
together vnpeaceable,
vnreconcilable. Know
this. Se-

Note.

2.

Secondly, know the
prouision & furniture
of the deuill. Be fully
acquainted with his
malice, and subtiltie,
and vnweariablenesse:
how he is expert in his
forces, and diligent in
musterling and exerci-
sing them to the very
end of thy life. Be able
to say as the Apostle,
*2 Cor. 2. 11. We are not
ignorant of his deuices.*
How shall a Captaine
be able to enter com-
bat with the enemy, if
he know not his pow-
er, plots, stratagems,
ambushments? *What
King*

King goeth to warre, and
 sitteth not downe first,
 and taketh counsell, whe-
 ther he be able with ten
 thousand to meet him
 that commeth against
 him with twentie thou-
 sand? Should he goe
 forth a little way, and
 then flie, or send for
 conditions of peace?
 Here therefore know,
 that the deuill is an old
 serpent, the wisest of all
 beasts, a beast of seuen
 heads, and euery head
 hath many turnings
 and windings. Doe thy
 best to take an *anatomic*
 of them. Reade the
 works

Luk. 14. 31.

works of those godly men, who haue expounded Christs Temptations : Especially learne what it is when in thy selfe art most assaulted ; and know these things more by practise, than by historie.

3.

Thirdly, know thine owne impotencie and insufficiencie for so great a combat, both in skill and power. He that knowes himselfe aright, cannot presume (as simple ones doe) that he can keepe himselfe well enough ; or

241077

as

as the sonnes of *Scena*,
 who would needs fer-
 ret the fox out of his
 owne hole, to their
 owne shame & harme :
 But he will acknow-
 ledge his vnskilfulnesse
 and faint-heartednesse,
 and say to himselfe as
Saul sometime said to
David, *Alas, thou art a*
childe, thou art not able
 to fight with this man
 of warre, this *Goliath* of
 hell, 1 *Sam.* 17. 33. He
 will flie out of himselfe
 for strength, berake
 him to the banner of
 Christ, and looke for
 the accomplishment of

Act. 19. 14.

C

the

Pol. Virgil.

the vision shewed to
Constantine, ἐν τῷ τῷ νικᾷ,
that is (in the language
of Scripture) to bee a
conquerour, and more
than a conquerour,
through him that loued
him, Rom. 8. 37.

This as concerning
illumination.

2. Repen-
tance.

Next, the spirituall
warriour must looke
carefully to sound hu-
miliation. If hee will
looke his enemy in the
face, and fight the field
manfully, he must first
make all sure at home,
and see, that there be
no home-bred ene-
mies,

mies, and lurking traitors within his owne walls. See *Iosh.* 7. 10. 11, 12. Euery sinne is an aduersarie to thy soule, yea a tyrant, and must not be suffered to reigne in thy mortall body, lest it set God at ods with thee. If there were no deuill in hell, yet something in thy selfe is sufficient to foile thee. Sinne is absolutely euill, as Satan is not. Therefore vn-roost this cursed brood, humble thy selfe before God, put away the accursed thing: so

shalt thou be able to stand, where otherwise thou must needs fall. It is our Apostles method in this place; first, *submit your selues to the Lord*; then, *resist the deuill*: and verse 10. *Humble your selues in the sight of the Lord, and he shall lift you up*; higher than Satan can reach you, or pull you downe.

3. Holinesse
and integri-
tie of life.

Further, the spirituall warriour must haue a speciall care of sound reformation, or holy conuersation. For this is that which Satan
most

most laboureth against,
either to preuent it, or
interrupt it ; and that
which most confounds
him in his enterprises :
therefore it is called
*the breast-plate of right-
teousnesse*, Ephes. 6. 14.
because it keepes off
gun-shot, darts, spears,
and all the deuils mu-
nition. As *Iob*, by
sound holinesse in his
heart and life, swome
thorow a great streame
of violent oppositions.
*Pro. 28. 1. The righteous
is as bold as a Lion* : and
so euery good man
findes, that vpright-
nesse

II. Oppug-
natiue.

Eph. 6. 13.

In 5. feuerall
peecees.

I.

nesse is a great prop to
boldnesse and confi-
dence.

Now to the Rules
of Oppugnation: that
is, such as whereby he
may either set vpon
Satan, or keepe him off
from giuing him the
stab. A Christian pre-
pared, and furnished as
before, must see, that
he take vnto him *the*
whole armour of God,
and vse it, and still
keepe it about him.

The feuerall peecees
hereof are these:

First, *the word of God*
is the sword of the Spi-
rit,

rit, *Ephes.* 6. 17. able to cut off Satans temptations, and preserve our graces. Christ still resisted him with this, *It is written*; which put him so to a *Non-plus*, that he was not able to replie vpon him in the same kinde. This shewes vs the validitie of the word : It is *profitable to exhort, to reprove, to conuince, and instruct in righteousness*, *2 Tim.* 3. 16. No error in doctrine or manners, but may be suppressed by it : no truth, no holy duty but is be-

Matt. 4.
Luk. 4.

Psal. 119. 11.

gun, and continued,
and perfected by it:
Therefore buckle this
sword of the Spirit vp
on thee; *Hide the word
in thy heart, that thou
maist not sinne against
God.* Oppose Scripture
to all temptations; as
of earthlinesse, Col. 3.
1, 2. *Seeke the things
which are aboue: set
your affections on things
aboue, and not on things
vpon earth.* Of pride
and vaine-glory, Phil.
2. 3. *Let nothing be
done through strife or
vaine-glory, but in low-
linesse of minde let each
esteeme*

*esteeme other better than
themselves. Of loose-
nesse & timorousnesse
in matter of religion,
Rev. 3. 19. Repent, and
be zealous : and if any
tell you this is pcevish,
or the like, tell them
again, No, it is good
to be alwayes zealously
affected in a good mat-
ter, Gal. 4. 18.*

*Secondly, faith in
the Sonne of God is a
speciall weapon for re-
sisting the devill: 1 Pet.
5. 8, 9. Whom resist,
stedfast in the faith ;
firmly assenting to the
whole truth, especial-*

Faith, how it
is so helpfull
in this war-
fare,

Rom. 8. 33, 34.

ly of the Gospell, with application of it to ones selfe for iustification, and direction, and saluation. Eph. 6. 16. *Above all, take the shield of faith, wherewith yee shall be able to quench all the fierie darts of the wicked.* And thus faith can helpe vs, partly for that it laeth hold vpon Christ, who hath broken the Serpents head, and put away the enmitie, and reconciled the Father to vs: (so it can well stand betweene vs and Satan; for, *how can hee condemne,*

*demne, when God iusti-
fieth?)* and partly, in
that it drawes vertue
from Christ, both in
the example of his life,
and by the power of
his death and resurre-
ction, to ouercome as
he hath ouercome : He
is the Head, and his in-
fluence quickneth the
whole Christian, to be-
stirre himselfe as the
member of such a
powerfull Head.

Thirdly , another
peece of our spirituall
armour is *hope*, to wit,
an assured expectation
of the mercy of God,
that

that he will surely provide meanes for vs to hold out in grace vnto glory. This is called the helmet of saluation, 1 *Thess.* 5. 8. And why a helmet? Because when Satan raineth downe his snares as thicke as haile (from the high places where he hath his abode, *Eph.* 6. 12.) and vexeth the Christian with threats of hell and damnation, then hope lifteth the heart vpward, to a power that is higher than he, who hath said, *I will not leane thee, nor forsake*

→
Heb. 13. 5.

forfake thee. It lookes
to God aboue hope,
and against hope ; say-
ing, Surely he is faith-
full, though I be vn-
faithfull : He hath cal-
led me effectually, and
though I of my selfe
be not able to doe his
will, yet *he will doe it* :
He hath begun a good
worke in me, and will
surely finish it : As for
thee, Satan, thou art a
liar, I beleene thee not ;
I will vse the meanes of
perseuerance conscio-
nably, and then a but-
ton for thee ; thou art
a dogge in a chaine,
woun-

1 Theff. 5. 24.

wounded with a deadly wound, and the God of peace will *tread thee shortly under my feet,* Rom. 16. 20.

4.

Fourthly, *Patience* is a speciall part of the Christians Armour: Hereby he shal be able to *possesse his soule*, which otherwise will be lost through fretfulness and impatience, Luk. 21. 19. Satan is incessant in his malice, to wearie vs out by importunitie. Hee preuailes too often in his enterprises, to the disturbing of our peace
and

and confidence : and hangs diuers clogs at our heeles, to keepe vs from fighting ; as namely, the frownes of acquaintance, the vn-naturalnesse of friends, the reuilings of neighbours, & the violence of secular authoritie ; that, if one cannot dishearten vs, another may, or all put together, may not faile. So that we haue need of patience, that wee may receiue the promises. Therefore while wee walke among these snares, and thornes, and

Heb. 10. 36.

and rubs in our way,
we must get our feet
*shod with the prepara-
tion of the Gospell of
peace, Eph. 6. 15.*

5.

Fiftly, Prayer is the
bond that ties all the
other peeces together:
as there, verse 18.
*Praying alwayes with
all praier and supplica-
tion in the Spirit; and
watching therunto with
all perseuerance.* Pray,
to espie a temptation
when it commeth:
pray, to bee able to
use the armour which
God hath put vpon vs,
to be resolute and cou-
ragious

Praier how it
is helpfull.

ragious for the truth,
to be deliuered from
euill, that wee may not
enter into temptation,
or be left to our selues
and Satans courtesie:
And when the battell
goeth sore against vs,
crie aloud (as *Iehosaphat*
in the armie) for
aid and succour from
God, and say, Lord
rebuke Satan, magnifie
thy power in confoun-
ding him, and strength-
ning mee, and giue
me grace to resist vnto
bloud.

These are the maine
weapons for resisting
the

Two subsidia-
rie aids.

I.

the deuill : For the better managing whereof, vse these two helps.

First, keepe thy selfe in such a temper, that thou maist alway enioy the benefit of a *good and a pure conscience*. Dubbe it not with the filthinesse of any sinne : let none be admitted willingly, or wittingly, nor continue vnrepented of: for this would choake thy conscience, when it should haue a voice to checke thee. Yea labour on the contrary, to fortifie and cheare it

vp

vp with the sweet testimonie of vprightnesse and integritie: So shall it be bold to speake for thee, and answer Satan. Marke also the motions, and checks, and recoilings of it : and make a good vse of them ; because this tends to the application of the former weapons.

Secondly, bee sure thou *linest indeed in the Communion of Saints.* As thou beleeuest it, so make vse of it ; which is, by ioyning thy forces with the rest
of

*Hic mirus ab-
neus esto, Nil
conscire sibi,
nulla pallescere
culpa.*

2.

of Gods people. Pray for the brethren who endure the same skirmishes abroad in the world : help them with thy counsell, and experiences : and be as ready also to take profit from them : suffer the word of admonition, yea craue it, depend vpon their lips that they may feed thee : descrie what policies of Satan thou hast met withall, and wherein he is most happily repulled : Compare trials, and conquests, and counsels : Ioyne all together,

gether, and you shall
all speed the better :
So did the Apostles
and Disciples against
the rage of the deuill in
his instruments, the
chiete Priests and their
whole Councell, *Act.*

4. 23-31.

And this be spoken
of the second question.

Quest. 3. In what
manner should we re-
sist the deuill? or what
are the conditions of
sound resistance?

Ans. First, resist
him *earely and timely*;
and that, both in re-
spect of thy life, and in
respect

3. *Quest.*

I. Resist the
deuill be-
times.

1. In the beginning of
thy life,
3. read,

respect of any one sin, whereby hee would haue euill done, or good left vndone.

For the former: Begin thy life with this holy combat, and end it in the same. Thy whole being on the face of the earth, from thy birth-day to thy dying-day, is a continuall warfare. Thou art borne in a campe, among souldiers and armour: Thy Parents by their profession are of the traine band, fighting vnder the conduct and colours of

of the Lord Iesus: And canst thou expect immunitie? expect it not: no part of thy life is free from hazzards; therefore let none be free from watchfulness, from resistance.

And the equity hereof stands vpon three other reasons.

First, remember there is an old grudge betweene thee and Satan in this very respect. He was enuious & spightfull at the prosperitie of mankinde, as soone as it began: could not endure to see man so happy,

I.

happy, and himselfe so miserable : laid about him, how to strip our fathers and vs of all those robes of blessednesse, wherewith God had cloathed vs, and leaue vs naked to his owne condemnation : and hee neuer ceased till he had effected his purpose. And is not this a good argument, to resilt him timely ? What braue or generous spirit can put vp such an iniurie ? What ? no reuenge for so great an indignitie ? Shall Satan bee *a man-slayer from*

from the beginning, and wilt not thou be a de-
 vill-slaier (at least a re-
 sister of the deuill)
 from thy beginning?
 Did hee owe thee a
 spight, when thou
 hadst done him no
 wrong, and doest thou
 owe him no ill-will,
 since he hath done thee
 the greatest wrong that
 can be? Consider his
 forwardnesse to vndoe
 thee, and be thou as
 forward to oppose
 him.

Secondly, consider
 this, that God hath
 scarce euer raised vp

D

any

2.

any notable instrument to repaire his decayed Church, and defeat Satan of his malicious purposes, but he hath presently bestirred himselfe to suppress and hinder it, and make it forcelesse.

Abel was a most faithfull and holy man, very hopefull, and likely to establish the pure worship of God in his familie and posteritie, if he had liued: therefore what should the deuill but cut him off quickly, and shed his bloud by his owne brother?

Iehosua

Iehosua was willing and ready to doe much good for the Temple of the Lord at *Ierusalem* : therefore what should Satan but *stand at his right hand and resist him* ? *Paul*, immediately vpon his conuersion set himselfe to preach the Gospell, and plant Churches among the nations : therefore what should Satan but set himselfe to stirre vp tumults, and doe his best euery way to *hinder him* ? The Church, the Spouse of Christ, is *a woman*, *Reuel. 12. 1.*

Zech. 3. 1.

1 Theff. 2. 18.

Mal. 4. 2.

cloathed with the Sun, that is, in the robes of *Christ the Sun of righteousness* : and the *moone vnder her feet,* that is, disesteeming and trampling vpon all these vaine and transitorie things in the world : and *hath vpon her head a crowne of twelue starres,* that is, professeth the doctrine of the twelue Apostles, which shee accounts her crowne and glory. This woman, being married to Christ, is often *with childe* by her husband, to the subuersion

uersion of the king-
dome of darknesse.
Now marke the dispo-
sition of the Prince of
darknesse in this case,
vers. 4. He still plaieth
rex in the Church, cast-
eth downe a *third part*
of the starres from hea-
uen to earth, that is,
many Preachers and
Professors of the truth,
partly by erroneous
doctrine, and partly by
a prophane course of
life. But especially it
there be a childe to be
borne, who shall *rule*
all nations with a rod of
iron, that is, mightily

subiect them to the obedience of the Gospel ; if so , now hee vseth more than ordinary diligence to spoile the birth, and deuoure the childe : so saith the Spirit, *The dragon stood before the woman which was ready to be deliuered, to deuoure her child as soone as it was borne.*

Neuer doth there peepe a speciall beautifull plant in the garden of God , but incontinently hee doth what he can to crop it away. Therefore see herein his malice, and learne
by

by himsele to resist him early. Shall he be watchfull for euill, and we not watchfull for good, or to preuent euill?

3. Thirdly, remember thou madest a vow at the beginning of thy life in baptisme, that thou wou'dest bee a faithfull souldier for Christ, from that time forward, euen to thy liues end. Euer since thou wast baptized, thou wast bound by thine owne solemne promise, to this resistance against Satan:

D 4 There-

Therefore looke to it. Where is the word of an honest man? where the word of a Christian? If thou hast not hitherto resisted the deuill, begin now, foreflow no more time.

Againe, resist him early (as in respect of *thy life*, so) in respect of *any sinfull motion* put into thy minde, whether to call thee from good, or egge thee on to euill. These are matters that need no deliberation, and to consult with flesh and bloud in these cases,

2. In the first proposall of any temptation.

Centere caput serpentis, i. caue primam peccati insinuationem, Cornu. a Lapide in Genes. 3.

ses, is most dangerous. What should fire doe neere to gunpowder, or flax ? Yet such is our corrupt nature to the temptations of Satan : easily conceives mischiefe, and brings forth confusion. And what should Satan, that subtrill fox, be suffered to set foot within the doores of the house of our soule ? wil he not soone winde in his whole body ?

If *Eue* will vouchsafe to enter parly with the serpent, and make a demurre concerning

D 5 the

Genes. 39.

Vers. 8, 9.

the commandement, will hee not soone worke her to pride, infidelitie, rebellion, and apostasie? Therefore it will be good for the sonnes of *Adam*, to doe as *Ioseph* did toward his lasciuious Mistresse. Being solicited to fol- lie, hee neuer fumbles for the matter, neuer saith, I pray giue mee time and leisure to con- sider of it, yet I cannot, but I may hereafter : no, but he giueth her a plaine deniall at first, God forbid that I should doe this thing
and

and sinne against God,
against my master, a-
gainst thee his wife,
my owne selfe, and the
holy couenant of the
Lord.

Hee that meanes to
foile spirituall wicked-
nesses, must giue the
onset betimes. He must
not straine his wits, and
trie whether hee can
stretch his conscience
to swallow some ini-
quitie or other, and
then deuise some shift
or excuse to couer the
filthinesse, but giue it a
cleare repulse at the
first proposall.

And

*Stultis vanisq;
promissionibus
nullus à corde
Christiano dari
debet accessus,
sed primis util-
itationibus obui-
are debet ambi-
gens manu. Cyp.
de ieiunio &
centat.*

II. Resist the
deuill coura-
gioufly.

And this is the first condition of right resisting the deuill.

Secondly, resist him *couragiously*. Here we say to Gods people, as *Iahaziel* the Leuite sometimes said to *Iehosaphat*, and the men of *Iudah*, going to fight against a great multitude of Moabites and Ammonites, 2 Chron. 20. 15. *Feare you not, neither be afraid for this great multitude; for the battell is not yours, but Gods: Feare not the whole legions of helish infernall spirits,*
nor

nor taint because of their forces ; for if you knew all , you would see you haue small reason to be afraid. In the warres of men , there are many things that put courage into a man ; as for example, goodnesse of the cause, valour of the Captain, trustinesse of the fellow-souldiers , and weaknesse of the enemy. All this, and more than this, may be seene in this consideration.

First, *whose is the battell* ? not ours, but Gods : therefore most iust,

4. grounds of courage in this fight.

I.

iust, most holy, most equall and reasonable. It is only to preserve his glory to him alone, by the killing of sinne, and the maintaining of his owne Ordinances: and consequently to deliuer poore captiue soules from hell and damnation. And why should Satan rob God of his honour, and his people of salvation? Who would not be manfull in such a quarrell?

2.

Secondly, *who is our Captaine?* is it not the Lion of the tribe of *Iudah?*

dah ? is it not he, who ouerthrew the deuill alone in a single combat ? Hee, who thrust downe the dragon and his angels, that their place was no more in heauen ? He, who hath him in chaines, and confines him when he list, to the bottomlesse pit ? Who would not doe his best seruice vnder such a victorious leader ?

Reu. 12. 7, 8.

Thirdly, *who are our fellow-souldiers* ? are they not the righteous, who are bold as lions ? are they not
such

Heb. 12. 4.

Heb. 1. 14.

such as will *resist vnto bloud*, and neuer giue ouer till the field bee won? Are not the holy *Angels* on our side, who are the fierie chariots, and glorious armies of the Lord of hosts? and doe not all the godly, in all parts of the world, closely follow the same cause? Who would not bee courageous, when hee stands with such champions?

4.

Fourthly, *who are our enemies?* are they not the enemies of God and al godlinesse?

tor-

tortured with the torments of an accusing conscience, and partly with the torments of hell? Are they not of a crauenly brood, which will flie if they be resisted? Who would not stand out the brunt of the battell, when hee knowes his enemies shall run away?

Thinke on these things, and be not offended either with the multitude, or the blacknesse, or the violence, or the importunitie of Satans temptations, therefore to flinch back,
and

and cease fighting. Remember it is his nature to doe his best against thee, by doing the worst, in the worst manner that may be; and when he hath spent his powder, he must be gone.

This is the second condition : Be courageous.

III. Resist him
vniuersally.

Thirdly, resist the deuill *vniuersally*, in all his feats and arts of deceiuing. Quench *all* the fierie darts of the wicked, *Ephes. 6. 16.* One poisoned dart is enough to kill thee,
one

one lust to condemne thee. Satan is like that Champion who said, *Let me smite him once, I will not smite him the second time.* Keepe but one sinne, which either the Ministerie, or thy conscience checketh, and Satan desires no more ; that one is too much. What auailles, whether a man die of the pestilence, or of the famine ? by a sword, or by a bullet ? if he die, it is all one to him. Therefore giue *no place* to the deuill : labour to be as Christ, who was
good

1 Sam.26.8.

good enough for him at euery turne ; the Prince of the world came, and found *nothing* in him ; he understood all Satans malice, and frustrated all his policie , *Luk. 4. 13.* When he had ended all the temptation, he departed from him for a season.

I V. Resist him wisely.

Fourthly , resist the deuill *wisely* : Match craft with subiltie, and oppose serpentine wisdom to the wisdom of the serpent. A man that hath a wilie and politicke fellow to deale

deale witball, had need
summon his wits toge-
ther, and doe his best
to defeat his counsels:
So in this case, the
Christian who hath to
doe with Satan, may,
and must vse many
points of heauenly po-
licie. Let him there-
fore consider often-
times with himselfe, in
his retired thoughts,

First, that the deuill
is exceeding subtile to
counterfet a truce, and
make as though hee
were our friend, and
meant vs no harme;
only to make vs se-
cure,

Three points
of wisdom in
resisting the
deuill.

I.

cure, and heedlesse of what wee haue to doe: for *ease slaiesh the foolish*, *Prou. 1. 32.* See the stratagem of the *Danites* against carelesse *Laisb*, in *Iudg. 18. 7. 27. 28.* then thinke vpon the deuill: and learne to suspect that estate, which is without suspicion, without iealousie, without watchfulnesse.

2.

Secondly, ponder vpon this, till it bee firmly ingrafted in thy minde, that the deuill is as malicious and dangerous in small sins as in great ones; in those

those that seeme to
fawne, as well as those
that make the haire
stand on end, they are
so odious. For why?
he knowes well how to
make a little sinne a
shooing-horn to draw
on a greater. He that
will be brought by cu-
stome to sweare neatly,
and dallie with oathes,
faith and troth, or the
like, will also bee
brought by a stronger
occasion to sweare
bloudily and roaring-
ly. He that in ease and
peace fals backe from
his care and diligence
in

in good duties, may
feare he shall easily be
induced by persecuti-
ons to fall quite away.
A scorner now, will
be a *Bonner* hereafter.
Theeves doubt not, if
they can put in a little
boy at a window, but
the house is their own.
So here. For why? A
small sinne entertain-
ed and cherished, sti-
fleth the conscience,
strengthneth corrupti-
on, deadeth the heart,
and griueth Gods Spi-
rit. Know this, and
with-stand Satan in
such, as well as in o-
ther

ther finnes. Here is
 wisdom. Thirdly, let the
 Christian thinke on
 this policie; that hee
 shall wisely and mighti-
 tily resist the deuill, if
 hee make a counter-
 traine, to vndermine
 the underminer: That
 is, let him vse the vtter-
 most of his power, to
 chase away the works
 of darknesse from him-
 selfe, and his familie,
 and the place where he
 liueth: also to set vp
 the worship of God in
 all places, and establishe
 it where it is, and
 E main-

maintaine, and grace,
and adorne it : for this
is quite contrary to the
devils machinations.
It was notable policie
in *Scipio*, when no
meanes would serue to
drive *Hannibal* out of
Italy, then to set vpon
Carthage, and so draw
him homeward, to de-
fend his owne. So that
Christian, who is con-
tinually infested by
the malicious tempta-
tions of the deuill, may
deale very wisely, if he
vex him againe, by en-
larging the kingdome
of grace : not only sa-
-u-
uing

uing himselfe harme-
lesse, but disaduantag-
ing this his desperate
aduersarie by all means
possible.

Lastly, resist the de-
uill *constantly* : not for
a day, or for a moneth,
or for a yeere, or two,
or three, or moe, but
to thy liues end. *Abide
with Christ in tentation.*

This is the right, and
the blessed resisting.
What credit is it for
the Lords souldier, to
stand one day, and run
away the next ? what
good, or what com-
fort, to be free to day,

V. Resist him
constantly.

Luk. 22. 28.

and a bondslaue to morrow ? Therefore be aduised by the Apostle, *Eph. 6. 13. Having done all, stand : being foiled, begin afresh : make another skirmish, and another, and another : and never cease resisting, till the deuill cease tempting and molesting thee, and the crowne of conquest be set vpon thine head.*

This is the solution of the third question.

4. *Quest.*

Quest. 4. Why, and for what reasons should I resist the deuill ?

uill ? and what are the grounds of this opposition ?

Ans^w. There cannot want abundance of arguments, to shew this fit and necessary : Specially in 3. heads.

First, consider who is thine Antagonist, or the partie whom thou resistest. He is *that euill one*, he is *Satan*, he is *the deuill*. And either of these hath weight enough to vrge this resistance.

First, he is *that euill one*, *ὁ πονηρὸς*, exquisitely euill, euill (according

Reasons for resistance, 3.

I.

I.

1 Ioh. 5. 18.
The deuill,
euill many
wayes.

E 3

to

to the deriuation of the word) with pains and industrie; so euill, that none goeth beyond him, none commeth neere him in wickednesse. And he is euill, both by his wilfull departure from God, the chiefe good, and by a transcendent naughtinesse which is now inherent, and seemeth all one with his nature. Euill, by occasioning the fall of mankinde, from the top of goodnessse, to the gulse of extreme wickednesse: as also by stirring vp
and

and drawing forth the corruption of mans heart. Euill, by disgracing and discountenancing all the wayes he can, all that is good, both good men, and good matters: And by aiming in all his proceedings at mans greatest euill. Now who that hath any sparke of grace or goodnesse in him, will not picke a quarrell against such a one, and stoutly maintaine the quarrell being once begun? Shall simple people be afraid of the deuill, when

E 4 they

they heare him described to be a blacke grim fellow, with clawes, and hornes, and all things terrible; and shall not wee doe our best to keepe out of his clutches; when wee heare he is so euill, so ingorably and desperately euill?

2.

W
of or, inimicus.

Satan, to
whom he is
an enemy.

Secondly, he is *Satan*, an enemy, an aduersary. Euill is alwaies opposite to good: Therefore hee whom we haue found so euill, must needs proue *Satan*, a ranke aduersarie to all that good is.

First,

I.

First, *unto God* : He stretcheth his ioynts, and mainly bandeth his forces against the Maiestie of God primarily and principally, and against others for his sake. He maligneth that inexhaust fountaine of infinite grace that is in him, thwarteth his most holy and righteous counfels ; disgraceth , defaceth , and extenuateth his most glorious works ; and seeketh to rob him of his glory, peculiar to himselfe alone. Thus our Saviour no-

ted him for an aduersarie (*Matt. 4. 10. Auoid Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serue:*) whereas before, he was only called a tempter, and the deuill.

So in the institutions which God hath appointed for the good of his people, whether spirituall ordinances, or temporall encouragements: Here he fully sets himselfe to crosse the Lord in all his intendments. He knowes, that the more
meanes

meanes he giueth vs to
set vs forward in his
seruice, the more hee
looketh to be worship-
ped, and *the more hee*
will require at our
hands: and, if great fa-
uours be abused, the
more is he dishonou-
red, and his seruants
endangered. If he can
get *Adam* to sinne, in
innocencie, in Para-
dise, then he hath made
a whole world of sin-
ners, and a hell full of
fire-brands. If he can
worke *Dauid* to adul-
terie, and so to mur-
der, he wounds all reli-
gion

Luk. 12.48.

2 Sam. 32.14.

gion thorow his sides,
and makes the Name
of God to be *blasphemed* greatly for his
sake. Whence would
he haue had Christ to
fall, but from a place
where were staires to
goe downe? *Cast thy*
selfe downe from hence,
Luk. 4. 9. And where
doth he more bestirre
himselfe, than in places
where people haue
greatest meanes of
knowledge and good
conscience?

2.

Secondly, he is an
enemie to Christ, the
promised seede, who
came

came into the world to
destroy the works of the
devill. If hee cannot
 breake his head, hee
 will be still nibbling to
bruise his heele. If hee
 must not meddle with
 his Deitie, he will vex
 and torment his Hu-
 manitie to the vtter-
 most. And when hee
 cannot singe with him
 in his ~~owne~~ person, be-
 ing now in heaven, he
 will be sure to iustle at
 his members. In the
 dayes of his flesh, hee
 stil set vpon him either
 by himselfe, or by his
 Agents. After that so-
 lemne

1 Ioh. 3. 8.

Gen. 3. 15.

lemne conflict at his Inauguration, he left him but *for a season*, Luk. 4. 13. Continually he sent his messengers to tempt him, as namely the Scribes, and Pharises, and other petty tempters! So that his whole life was nothing else but a continuall warfare against the kingdom & power of darknesse.

3.

*Varie diabolus
amulatus est
veritatem Tert.
aduersus Prax. c. i*

Thirdly, hee is an enemy to the Gospel; to the proceedings, and the preuailing of it. Faine hee would haue suppressed it in the cradle

dle and infancie of it,
that it should neuer
haue beene preached.
If that cannot be, the
Preachers of it shall be
set vpon on euery side,
to make them desist.
If that will not fadge,
false Apostles and false
brethren shall be raised
vp, to mingle falshood
with truth, and jumble
together the Law and
the Gospell. If that
mischiefe be preuen-
ted, then he will turne
himselſe to another
corner, and giue letters
of commendation to
the Apostles, to make
them

1 Theff. 2. 18.

them suspicious and odious: *Act. 16. 17.* These men are the servants of the most high God, which shew unto us the way of salvation. One way or other hee will hinder the pure and powerfull preaching of the word; as Paul saith, *Wee would have come unto you (even I Paul) once and againe, but Satan hindered vs:* If not, he will doe his best to hinder the fruitfull and faithfull practise of the word so preached. Hee makes the heart of man to
frame

frame many obiections against it, as, that it is either an enemy to Ciuill States, or needlesse, or comfortlesse, or preiudiciall to his thriuing in the world, to his credit, or commoditie.

Fourthly, hee is an aduersarie to *eminent men*, who stand vp in the gap, and set themselves to deale between God and his people, either in Church or Common-wealth. *Peter* must be *winnowed*, and *Paul* must be *buffeted* by the messenger of Satan.

4.

Luk. 22.31.

2 Cor. 12.7.

Satan. Which of the Lords Worthies hath he not confronted, persecuted, and (if hee could) taken out of the Church, in any age or state thereof? It grieveth him much, that there is any one found, who seeketh the weale and peace of *Ierusalem*. One godly Minister in a whole country shall be picked out, above all the rest, to be a butt of contradiction, defamation, scoffes and reproaches. So in Magistracie.

5.

Fiftly, he is an enemy

mie to all good order
among men, especially in
the best things. He en-
uieth the flourishing
estate of a Christian
Kingdome, and doth
what he can to vnder-
mine and blow it vp.
He enuieth to people
the setled course of a
powerfull Ministerie,
and doth what he can
to interrupt and dis-
solue it. He enuieth to
Christians the liberties
and benefits of the
communion of Saints,
and doth what he can
to make them weary of
their holy exercises, or
other-

otherwise disunite and scatter them, by arts and tricks that he will devise : Whence the Apostle writeth the Corinthians to be wise, and temper their iust seueritie with due mercie, 2 Cor. 2. 11. *lest Satan get an advantage of us, to wit, in making the incestuous person despaire through extremitie of rigour, and consequently hindring others from so seuerie a religion. He is ready to make his best of any thing: Therefore looke to him, spoile him of his*

his purpose, preserve
your liberties by all
meanes possible.

Lastly, he is an ene-
mie *to thy selfe in parti-*
cular, in thy body, and
soule, and goods, and
friends. Hee enuieth
thee every good day
that thou passest, every
benefit that thou recei-
vest from God, and
every bit of bread that
doth thee good. Hee
grudgeth at thy pro-
speritie, as sometime at
Iobs. Hee still goeth
about, seeking whom
he may deuoure, *1 Pet.*
5. 8. not *what*, as of the
estate,

6.

estate, but *whom*, as of the man. Hee oweth thee a spight as well as any. Then giue him as good as hee brings. Who can put vp so much iniurie, and bee patient? How canst thou chuse but resist him who is an enemy to all these?

3
The deuill so
called in six
respects.

But see further into his nature: In the third place, he is the deuill; that is, he is a traducer, a calumniator, an accuser. And this depends vpon the two former properties. For, hee that is so perfectly euil,
and

and so strongly malicious as we haue seene, will neuer sticke to traduce, and calumniate, and falsly accuse all that he deales withall.

And first, *hee accuseth God to man*, telling him he is a hard Master, reapes where hee sowed not, and gathers where he scattered not, as the grumbling fellow in the Gospell had learned to speake; and as they in the Prophet, *Isa. 3. 14.* *What profit is it to serue the Lord, or to keepe his ordinances, or to walke mournfully before*

I.

Diabolum se fecit, deferendo de Deo, & quidem falsum.

Tert. aduers.

Marc. l. 2. c. 10.

before him ? None at all, it is altogether vaine. Or if not, yet nothing to that which Satan bestowes vpon his seruants : Hee will giue a world to Christ, if hee will fall downe and worship him : Did God euer giue so much to one man, for one outward reuerence, at one time ? Alas they are all pidling matters that he giues, nothing comparable to the brauerie and iollitie which is in the world.

2.

Secondly, *hee accuseth man to God, as the*
holy

holy man *Iob*, chap. 1. 9.
Doth *Iob* feare God
for nought? or is it not
for his flocks of cat-
tell, and great prospe-
ritie? doest thou thinke
he loueth thee for thy
sake, and not his owne
rather? And this is the
nature of this cursed
fiend, that he first pro-
uoketh vs vnto sinne,
(promising vs pleasure,
profit, impunitie, and
safetie enough,) and
then goeth and puts vp
a bill of enditement
against vs: first he dis-
swades vs from care,
and conscience, and

F con-

constancie in good duties, and then accuseth vs to God, of heauinesse, hypocrisie, and distractednesse. Thence he is called *the accuser of the brethren*, which *accused them before God day and night*, *Reu. 12. 10.*

3.

Thirdly, *he accuseth man to man*. One speciall peece of his imploiment is, to breed discord and contenti-
on among brethren. It is hee that stirreth vp iea-
lousie, suspicions, and vncharitable sur-
mises, in one neigh-
bour

bour against another :
that he doth in malice,
what proceedeth from
charitie : that he infor-
meth him of somewhat
out of curiositie, not
out of conscience : that
he affecteth a peeuish
singularity in matter
of religion, and not
obedience to God. He
saith to one man of
another, as the Nobles
said to *Hannun* concer-
ning *David*, *Doth David*
indeed respect Hannun ?
canst thou thinke hee
loveth thee in deed and
in truth ? Still he cast-
eth such bones, and de-

2 Sam. 10. 3.

F 2 murre,

4.

murres, to separate betweene deare friends.

Fourthly, *he accuseth man to himselfe.* If he be an holy man, one that feareth God, and endeouureth to perfection in the way of godlinesse, he will make him beleue, that he is but an hypocrite in all he doth, not a iot of sinceritie is in him; therefore a cast-away, a reprobate, a firebrand of hell. On the contrary: If a man be careless, and dissolute, and looketh not which end goeth forward in things

things of his foale,
him he will make be-
leeue, that his estate is
better than it is; oh he
is out of all hazzard,
cocke-sure of eternall
life, and what need he
feare? Iust like the flat-
terers of the tyrant
Dionysius, who would
licke vp his spittle, and
protest it was as sweet
as *Nectar* or *Ambro-
sia*, the food of their
gods. Thus all the
sinnes of the godly are
mortall, and cannot be
pardoned; al the sins of
the wicked are *veniall*,
& cannot be punished.

F 3 Fifthly,

5.

Fiftly, the deuill accuseth vertues for vices, and vices for vertues; and makes men fall into that curse of the Prophet, Esa. 5. 20. *Woe vnto them that call good euill, and euill good; that put darknesse for light, and light for darknesse.; that put bitter for sweet, and sweet for bitter.* What now adayes is forwardnesse in religion accounted, but foolish giddinesse? and what luke-warmnesse, but discreet moderation? How often is extreme earthlinesse shrowded

shrowded vnder the name of good husbandrie, and pride vnder the name of decencie, and apishnesse in complements vnder the name of good manners, and excessive prodigalitie vnder the name of good nature? Who hath taught this strange imposition of new names, but that *Grand Lier*, the master of falshood?

Sixtly, *he accuseth in his instruments*. The deuill maketh men to bee accusers, sycophants, picke-thanks,

F 4

deuils,

6.

*Euseb. hist. ec-
cles. l. 9. c. 3.*

deuils, (as the word standeth in the originall, 2 *Tim.* 3. 3. *δαιμόνες*) Such was *Doeg* against *Dauid*, *Ziba* against *Mephibosheth*, the false witnesses against Christ, and those wicked wretches who informed the Heathen Roman Emperors, that the Christians of the Primitiue Church affected a temporall kingdom, and would dispossesse them of their throne, vnlesse they were the better lookt vnto.

Now doth Satan
thus

thus say and vnſay, alter and change, put in and put out, and turne things vpside downe, that we cannot ſee the truth of our eſtate as we ſhould? Who then would not reſiſt this accuſer, this traducer, this ſlanderer, this broacher of lies, and maſter of miſſe-rule?

Adde vnto all this, that he is one who will not be ouercome by faire meanes: there is no winning of a deuill with kindneſſe: that will not ſerue the turn: Hee will ouerthrow
F 5 thee,

II.

*State precor ve-
stri memores,
memores quoq;
Christi: Quae
sit vestra trinitas,
quae gloria, quis
Deus, & Rex,
Quis Dominus,
meminisse de-
cet. Prudent in
Psychom.*

thee, if thou doe not
ouerthrow and chase
him away. Therefore
resist him.

Next consider, who
thy selfe art, that must
make resistance vpon
Satan. Who art thou?
Thou art a man, a rea-
sonable creature: there-
fore, as a man, prouide
as well as thou canst,
for thine owne safetie.
Thou art a sinner, ta-
ken in the snare of the
deuill, and led captiue
by him to doe his will,
2 Tim. 2. 26. therefore
deliuer thy selfe, as a
bird out of the snare of
the

the fowler. Thou art a Christian ; therefore must partake of Christs powerfull grace and anointing, and bee a King, to conquer his and thine enemies. Thou art a baptized person, and vowedst enmitie against the deuill, when thou receiuedst the seale of righteousness, and entredst into the Church: therefore performe the word of an honest man. Thou art one of the Angels of *Michael* ; therefore must fight with him against the dragon

dragon and his Angels. And one of a band of Lions; for *the righteous are bold as Lions, Prou. 28. 1.* The same combat is performed by thy brethren abroad in the world, 1 Pet. 5. 9. therefore resist it steadfastly (it is the Apostles argument) and stand it out: sometimes one dieth in the field by cowardly vndermining, and sometimes another, but the Lords Champions goe still away with the victorie.

III.

Finally, consider we
what

what mischief hee
would bring vpon vs,
if he could once foile
vs.

Mischiefes of
being foiled.

First, all the liueli-
hoods of a Christian,
all his graces, and all
his assurances, hee
would quite take a-
way. His desire is, to
winnow the Saints, and
make their *faith faile*:
that by the failing
thereof, all the *labours*
of a godly Ministerie
may bee *lost*, as the
Apostle inferreth, *1*
Thess. 3. 5. Or if hee
cannot bring them vn-
to flat infidelitie, hee
will

1. Priuatiue.

Luk. 22. 31, 32

will seeke to pull them from that integritie and *simplicitie* which becomes the Gospell of God our Sauour, 2 *Cor.* II. 3. Hee will endeuour to make them vaine, formall, hypocriticall, fantastical, or vnfruitfull; or to draw them from their constancie in doing good, and resisting euill. And hereby he aimes at their spirituall beggerie, that is, to rob them of all their hopes, and comforts, and assurances, all the ioyes of the holy Ghost

Ghost and a good conscience, and all the glorie of the kingdome of heauen. Now, shall a man fight for his purse, or goods, and not resist for so great a patrimonie of Saints?

2. Positiue.
- Secondly, all euill followeth immediatly vpon thy overthrow. For now thou art the devils owne childe, an vtter enemy to God and the things of God, furious and outrageous by little and little, desperately euill, & heire of condemnation, like thy father himselfe in sinne

sinne and punishment,
and thy torments shall
be endlesse, easlesse, re-
medlesse.

Resist therefore, and
betimes preuent so
great mischiefe.

And thus the foure
questions are fully an-
swered, both for clea-
ring the point, and di-
recting the Christian
Warriour. Let vs now
descend to the vses
hereof.

Vse 1.

A reproofe &
disgrace to
the easie life
of many.

And first, this serues
to bring out of request
the secure and easie
condition of many
people, who neither
doe,

doe, nor wil, nor thinke
they haue need to sus-
pect themselves. Wee
may well say of them
with the Prophet, *They*
haue no bands upon
them, either in their life
or death, neither doe
they come into trouble as
other men ; They are
fat, and strong, and
liuely, and in very
good liking ; They
haue the world at will,
and more indeed than
heart can desire ; All
admire', and follow,
and attend them, and
speake well of them,
Oh the only men in
towne

Psal. 73. 4, 5.

towne or country: and they can thinke, and speake of others, and doe to them what themselues please, yet all must be well.

Others of a meaner ranke can spend their dayes iollily, and smoothly, and contentedly; neighbourly men, & good Church-keepers; not only give way to religion, but some countenance; and so pop into their graue, as fruit gathered when it is ripe.

And doe you dislike or condemn this estate,
will

will some man say? I
 answer, Yes, and I
 haue iust cause to to
 doe: for it is as dan-
 gerous a condition as
 those who are openly
 prophane, if not more.
 But howsoeuer, it can-
 not be good, it cannot
 be safe. For, hath not
 the opening of this text
 discovered, that the life
 of a Christian here is
 the life of a souldier?
 Haue we not heard of
 warre, and fighting, and
 struing, and resisting?
 And haue wee not
 seene, that this bustling
 is groundd vpon rea-
 sons

*Vide ne forte
 ideo non sit bel-
 lum, quia pax
 peruersa est.*

*Aug. de verbis
 Apost. serm. 12.*

Ezek. 13. 10.

sons very sufficient?
Whence then is this
generall carelesnesse,
and vniuersall vnfee-
lingnesse, which pos-
selleth the hearts of the
sonnes of men? Is it
indeed a pleasant, or an
easie thing to be a war-
riour? No trouble, no
feare, no distraction in
a campe? No wounds,
or bloudshed in an ar-
mie? Were hee not a
foole that would goe
into a battell array, and
yet say, *Peace, peace,*
where there can bee no
peace? Examine the
matter by common
reason.

reason, and you shall
finde it evidently true.
Then looke backe vp-
on Satan, and thinke if
you *can*, that he is more
idle or weake to follow
his skirmish, than men
are to follow theirs.
Nay, he is more mali-
cious, more puissant,
more vnweariable. No
truce can be taken, no
fauour expected, no
conditions of peace ac-
cepted, vnlesse wee
yeeld him all that hee
asketh: and, what that
is, let any one iudge.

Therefore (my bre-
thren) let these things
worke

worke vpon our hearts,
and perswade vs for
time to come to fight,
and fight valiantly.
Let vs know, that wee
haue a most pestilent,
and terrible, and bloud-
thirstie enemy. And
knowing it, we cannot
in reason but doe our
best to prevent his pur-
poses. Let vs be sober,
and temperate in all
things, not suffering
our selues to be clog-
ged with any distract-
full hindrances, within
vs, or without vs; as
they that run in a race,
and *strive for the maste-
rie.*

rie. And not only be sober, but watch, 1 Pet. 5. 8. Be sober, be vigilant. And not only so, but pray, Matt. 26. 41. Watch and pray, that yee enter not into temptation. And more than that, Endure hardnesse, as a good souldier of Iesus Christ, 2 Tim 2. 3. Be not entangled with the affaires of this life, strive lawfully.

Secondly, this serueth as an antidote, or preservative to the children of God, to keepe them holily constant in that ranke wherein

Vse 2.

A caueat to the godly against securitie and lukewarmnesse.

wherein the Lord hath placed them. Oftentimes it commeth to passe through the weaknesse of their flesh, and the heavinesse of their spirit, and the occasions they haue in the world, and their familiaritie with good duties, that they doe even stand at a stay, and know not well which way to turne themselves. To ioyne with prophane ones, they dare not, they cannot : it is against their profession, and conscience, and saluation.

tion. And to exceed themselves in the work of holinesse, they know not how. They are sure, that more grace should and may be obtained, but wherein, or how ? Thus in a maze (as it were) and doubtfull what to doe, they easily incline to a temperate mediocritie, and rest content with some of the *power*, but more of the *forme* of godlinessse : Grace they intend still to pursue, but without due affection : Holy exercises they will still obserue, both

2 Tim. 3. 5.

G

at

at home & at Church,
but coldly, sleepily,
brokenly, vnfeelingly,
vnfruitfully.

This lukewarmnesse
of theirs, carnall per-
sons see, and laugh at
it: themselves see, and
bewaile it, and wish it
were with them as
sometimes it was at
their first conuersion;
to bee forward, and
zealous, and doe the
worke of the Lord di-
ligently. But how may
this be, or what should
they doe?

Here now I answer
by vertue of this text,

Resist

Resist the dewll. Many meanes they haue to shake vp their securitie : as for example, To consider deeply and seriously the multitude and hainousnesse of their sinnes, both before their regeneration, and since : To recount their extreme beggerie in themselves, and vnworthinesse to receiue the least fauour from the Lord : To prize highly the bloud of the Couenant wherewith they are redeemed : and the like. But

especially let them be carefull to remember, and carry in minde, this necessary doctrine of the *Christian Warfare*. For, if the noise of drums and trumpets, if the fourbishing of swords, and the glittering of armour, and the trailing of pikes, will not stirre vp a mans spirits, what will ? This therefore let the Christian man consider, and thus let him say with himselfe :

“ What ? haue I no
“ enemie, with whom
“ to exercise my selfe ?

Are

“ Are there no deuils
“ abroad in the world
“ or in hell? Hath my
“ purse enemies on
“ the high-way, and
“ my goods enemies
“ about my house;
“ and my body ene-
“ mies, and my soule
“ no enemies? Much
“ adoe I finde in get-
“ ting and keeping a
“ small worldly estate
“ about me: and doth
“ it aske no feare or
“ paines, to get and
“ keepe possession of
“ the kingdome of
“ heauen? What? no
“ opposition? Did all

Zech. I. 11, 12.

“ the earth sit still, and
“ at rest, while *Ierusa-*
“ *lem* was vnder an
“ heauie indignation,
“ threescore and ten
“ yeeres ; and shall I,
“ who professe my
“ selfe one of the citi-
“ zens of the new *Ie-*
“ *rusalem*, sit still, and
“ at rest, while the
“ whole world of Be-
“ leeuers is hot in the
“ battell ? How doth
“ this hang together ?
“ Should I not weepe
“ with them that
“ weepe, and be sor-
“ rie with them that
“ sorrow ? Haue I not

too

“ too iust cause so to
 “ doe ?

“ Why, what doe
 “ I thinke of Satan? Is
 “ he so louing, that he
 “ will spare me, or so
 “ weake, that he will
 “ feare me? Is he wit-
 “ lesse, that he cannot
 “ deceiue me by sub-
 “ tiltrie, or idle, that he
 “ will not? Was hee
 “ too good for our
 “ first parents in inno-
 “ cencie, for *Noah* a
 “ Patriarke, for *David*
 “ a Prophet, for *Peter*
 “ an Apostle, for *De-*
 “ *mas* an Euangelist,
 “ for *Ananias* and *Sap-*

“ *phina* two famous
“ Professors, and ma-
“ ny Worthies of the
“ Lord ? and is it not
“ likely hee will get
“ ground of me ? Me ?
“ Alas silly creature
“ that I am ! who am
“ I, to stand in the
“ hands of so stout a
“ Champion, especi-
“ ally vnarmed !

“ Therefore hear-
“ ken, O my soule,
“ and all that is within
“ me, muster vp your
“ forces, and come in-
“ to the field. I haue
“ hitherto sported, &
“ slept, and snorted in
the

“ the cradle of securi-
“ tie : I little dreamt
“ of an enemy, at least
“ to be so neere as in-
“ deed he is, like *Saul*
“ and *Abner* in the
“ campe when *David*
“ might haue smote
“ off their heads, 1 *Sa.*
“ 26. 8. 15. An hun-
“ dred to one, but I
“ had beene destroyed
“ ere this time. Oh
“ blessed be God who
“ hath deliuered mee
“ out of the mouth of
“ the Lion, and the
“ paw of the Beare,
“ and hath giuen mee
“ time to see mine er-

G 5 rour!

“ rour ! By the grace
“ of my Lord Iesus, I
“ will hereafter keepe
“ more constantly to
“ my colours, & fight
“ vnder the bannet of
“ my owne Lord.

“ Thus therefore
“ I argue : Is he a fox,
“ and not subtill ? Is
“ he a serpent, and not
“ wilie ? and, if hee be
“ subtill & wilie, hath
“ he no feats or tricks
“ to put vpon mee ?
“ Because I in simpli-
“ citie thinke *him* no
“ harme, doth hee
“ thinke *mee* none ? Is
“ he not now at this
present

“ present time, about
“ some stratageme to
“ vndermine mee ?
“ Doth hee not lay
“ siege to the Castle of
“ my soule, either to
“ scale the walls of
“ my faith, or to bar-
“ ter the bulwarke of
“ my patience, or to
“ pull downe the tur-
“ rets of my zeale and
“ fortitude ? Hath hee
“ not some fetch or
“ other, to draw mee
“ from my hold, and
“ then some ambush-
“ ment, to surprise me
“ vnawares ? Yes : he
“ hath a thousand
wayes

“ wayes to circum-
“ uent such a simple
“ fresh-water souldier
“ as I am : as many
“ turnings and win-
“ dings, as anfractu-
“ ous *Meandrus*; as
“ many heads as the
“ serpent *Hydra*, as
“ many eyes as the
“ neuer-sleeping *Ar-*
“ *gus*. Therefore see-
“ ing the vncircumci-
“ sed Philistims are
“ still ready to come
“ vpon me, and binde
“ me if I sleepe, I will
“ surely looke vnto
“ them, I will vp and
“ shake my selfe, and
follow

“ follow my Children
“ course more warily,
“ more watchfully.

The Lord grant
that thou maicst.

Thirdly, let this be
a word of exhortation
to all of vs, so to resist
the deuill, th^t he may
flie from vs. The most
hold it fit to resist him;
but few agree vpon the
right manner. There-
fore let vs deale tho-
rowly in this businesse,
and neuer rest till wee
know wee resist as wee
ought.

Quest. How may I
know that?

Answ.

vse 3.

Markes of
right resisting
the deuill.

I.

Answ. First, if thou
*resistest thine owne cor-
rupt and rebellious flesh,*
by mortification, hu-
miliation, watchful-
nesse, and the consci-
onable vse of holy
meanes. For the deuill
and our owne flesh are
of the same kinde in
respect of sinne, and
fight equally against
the soule : as 1 Pet. 2.

II. *Abstaine from
fleshly lusts, which warre
against the soule : and
Iam. 4. 1. Lusts warre in
the members.* This is
an home-bred enemye,
lurking within our
owne

owne walls. Of it selfe
it worketh many stragems
against vs, by
mouing to the acts of
pride, malice, reuenge,
oppression, contempt.
of the Gospell, and the
like. And the deuill is
no readier to craue its
assistance, than it is to
afford it: working slyly
as he doth, and secretly:
that the Christian
almost needs not to
aske that question,
How shall I discerne
the temptations of Satan
from the euill motions
of mine owne
heart? Some difference
there

there is, and a deuill may be espied by the suddennesse, and horriblenesse, and vnnaturallnesse, and importunacie of his suggestions. The motions of nature are more slow, and more sutable with nature, and not so violently pursued as those are. But for the most part, we need not observe any such distinction; the flesh easily agreeing with the deuill, and the deuill shaping his temptations to the desire of the flesh.

This

This a good Christian knowes, and therefore he lookes homeward principally : Especially seeing the deuill cannot foile him without himselfe, but himselfe can destroy himselfe without the deuill. So that well was it said, *The heart of man is deceitfull and wicked aboue all things, euen aboue that foule spirit, as foule and as blacke as he is.*

Ier. 17. 9.

Some say of *Mary Magdalen*, that *seuen deuils* were cast out of her, that is, *seuen deadly*

Luke 8. 2.

*Quot peccata,
tot demonia.*

Matt. 12.43.

ly finnes, pride, adulterie, and the rest. And we may almost say, So many finnes as thou cherishest and maintainest, willingly and with delight of thy heart, so many devils thou lodgest vnder the roofe of the house of thy soule. They are *uncleane spirits*, because they beare rule ouer men by the vncleanness of their hearts and liues.

Now examine thy selfe by this marke. So truly and faithfully as thou watchest against
the

the corruptions of thy nature, so truly and faithfully thou resistest the deuill. And those are easily proued liers, who say they desie and scorne the deuill, yet obey their owne lusts, vse no discipline toward their vnruilie hearts, but take their owne swindge in any or all vngodlinesse: No, no, they agree with him well enough: he desireth no better weapons against vs, than those out of our owne armourie.

Secondly, thou resistest

Heb. 12. 4.

sistest the deuill, so long as thou *desirest to resist*: and this desire is euer accompanied with care and watchfulnesse. None in the Lords field is yet ouercome, who desireth to ouercome; yea they that fall by the sleights of Satan, and are taken away by violence, yet falling in this quarrell, and *resisting vnto blond*, they are still conquerours, and more than conquerors. God, who accepteth the will for the deed, accepteth the faithfull purpose of
resistance

resistance for resistance
it selfe, euen when the
Tempter doth some-
what preuaile, & make
battery vpon the soule.
Christ taketh notice of
the willingnesse of the
spirit in his Apostles,
when hee seeth great
weaknesse in their
flesh.

Matt. 26. 41.

And this note ser-
ueth principally for the
comfort of afflicted
soules, which crie out
of themselves as foiled,
and such as haue cast
vp the buckler to the
deuill, in way of vo-
luntary yeelding ; yet
minding

2 Cor. 8. 12.

minding to goe on in the skirmish as trustily as euer, and keeping the same way as before. They must know, that their case is good enough, and they shall be accepted according to what they haue, and not according to what they haue not ; yea according to that which they desire to haue. A man in warre that is halfe dead, doth what he can against the enemy, by spurning, by supplanting, or otherwise : And so doe you against the grand enemy

mie of your soules,
therefore shall not bee
accounted to haue re-
uolted, but shall bee
crowned as well as the
rest, and (it may bee)
among the first. Only
continue this desire,
care still to maintaine
the Lords right, and
watch still to disap-
point the aduersarie:
This shall be reckoned
to you for perfection
of valour.

The third marke of
resistance is this: *If
thou griuest when thou
art foiled, and seekest
to recouer thy selfe, and
make*

3.

make amends by better trustinesse. Vndoe the works of the deuill, by mourning for them, by repentance, by running to the ensignes of Christ, and by doing the contrary works, of what kinde soeuer: and now know thou hast resisted. For the deuils purpose is, that thou shouldest continue vnder a foile; and hee knowes, that if he cannot get thee to lie still in the sinne committed, it will doe him no good, nor thee harme. It is one kinde of resistance,

stance, to recover our
selues after our falls.
Otherwise, which of
the Lords Worthies
did euer resist him?
Satan stirred up David
to number the people,
and be numbred them;
which was his great
sinne, so mortally pu-
nished it: but Davids
heart smote him for
this fact, and hee made
his recantation, saying,
I haue sinned, & haue
done wickedly, let thine
hand be against me, and
my fathers house: and
so Satan was altoge-
ther disappointed of
H his

1 Chron. 21. 1.
2 Sam. 24. 1.

Verf. 17.

4.

his malicious project
against himself

The fourth marke
is: If thou art troubled
when thou seest the
marks of darknesse goe
forward, and gladdened to
see any thing on foot that
overthrowes the king-
dome of the denill. For
he that resisteth him
aright, would haue him
resisted and reiected
euery where, by others
as well as by himselve:
hee would haue none
obey him, or submit
to his gouernment: he
is a rebell, and an vfur-
per, and therefore why
should

Should hee haue any place, to rule in any parts of the Lords territories? *Salomon saith, When the righteous are in authoritie, the people reioyce : but when the wicked beareth rule, the people mourne, Proverb. 29. 2.* We may applie it to this : A good man is sorrowfull, when he seeth any sent into a place, either for Magistracie or Ministerie, who is likely to aduance Poperie or prophanenesse, to discourage and weaken the hands of the godly, to

H 2 hear-

Pfal. 69. 9.
Ioh. 2. 17.

hearten the wicked,
and doe mischief any
way among simple
people; or when hee
seeth the people them-
selues set vpon wicked-
nesse. It is euen a death
to him, and his zeale
doth almost *consume*
him, as is said of *David*
and our Sauour. And
on the contrary, it is
joy to his heart, to
heare or see a good
man come into a place
where hee may doe
good, or hinder euill;
to see a faithfull Mini-
ster set ouer a people,
or good orders taken
for

for the curbing of sin.
For now he hopes the
power of the king-
dome of darknesse
must totter, and now
it is likely the strong
holds of the strong
man shall bee cast
downe, & much good
will be done in such a
place. Therefore hee
cannot but reioyce:
why should hee not?
And while he doth so
reioyce, hee hath fur-
ther cause of ioy in this
also, that he is an ene-
mie to the deuill, and
the deuill to him.

The fift marke is,

H 3 Care

5.

Care in the vse of the
meanes, whereby the de-
uill is resisted. He that
vseth physicke, resisteth
the disease: and hee
that is conscionable in
sharpening the spiritu-
all weapons before
mentioned, doth resist
the deuill. So much di-
ligence as a man vseth
in searching, and ap-
plying, and laying vp
the word, in strength-
ning his faith, in con-
firming his hope, in
fortifying his patience;
so much as hee strineth
in praier, to be conque-
rour; so much as hee
ende-

endeuoureth to keepe
his conscience cleare,
and to keepe with the
Lords armies, by
whom the same skir-
mishes are fulfilled: so
much sinceritie he hath
in following this com-
bat with the deuill.
And they that say they
resist him, yet neglect
these weapons, care
not for the word read
or preached, thinke
not of increasing their
faith, or any of those
graces, nor make con-
science of holy exerci-
ses, doe lie in so say-
ing : Though they
H 4 should

should spee so long, that they spee out their lungs, yet the deuill would not flie from them; but keepe possession, and that quietly enough. For he is not expelled, but by diuine authoritie and power. Hee that meaneth to foile him indeed, will so consider, and be so diligent in vsing the approved meanes of resistance.

6.

The sixt marke is, *Fearc lest thou resistest not in the due manner.* This a carelesse Christian neuer hath: yea he

he is more confident
in his strawes and toies,
than the godly is in
weilding the armour
set apart by God him-
selfe. For most part, a
carnall man thinketh
not of resisting the de-
uill, till he is euen rea-
die to fall headlong in-
to his condemnation,
and then he bestirreth
himselfe, after his fa-
shion. Or he can see
the deuill in his owne
wicked practise, but it
is after the sinne com-
mitted, rather than be-
fore: And not in small
sinnes, but in great and

H 5 crying

crying sins only, which the world taketh notice of, or such as bring present punishment, & shame among men. Or if he begin at any time to resist the deuill, hee doth it so faintly, and sillily, and by halues, that hee neuer getteth out of his clutches. And when he is most in heart, together with some watchfulnessse, and that against all sinnes as he thinketh, yet then he is vnconstant, and leeseeth the victorie one day which hee got the other.

ther. But howsoever, in all his strining, even at the best, hee is neuer fearfull or iealous over his deceitfull heart, but thinkes hee doth well enough, and he doubts not at all. Whereas a true Christian feares he doth not as he should, and recompenceth his failing in the matter, by his care in the manner of resisting the devill.

The seventh marke is, *Unsained thankfulnessse to Christ, who giveth strength to resist, and to overcome.* This is a signe, that we resist
vpon

upon a good ground,
and by a right power;
not by our owne wit-
tinesse, or skilfulnesse.
We acknowledge wee
are of our selues lilly,
& insufficient for such
a combat, and there-
fore, after it is finished,
we must not live to our
selues, or sacrifice to
our owne yarne, as if
our owne bow and
sword had faied vs;
but as the Psalmist
speakes, Psal. 44. 3. Thy
right hand, and strong
arme, and the light of
thy countenance, because
thou hadst a fauour vnto
vs.

us : therefore to thee
will we live, for thee
will we die. Thus the
Saints cast all the Ho-
nour of the victorie
vpon Christ, their head
and commander; *Ren.*
5. 10, 11, 12. Thou hast
redeemed vs to God by
thy blood, and hast made
vs Kings and Priests vn-
to God, and wee shall
reigne on the earth; &c.
They ouercome the
dragon by the blood of
the Lambe. *Ren. 12. 11.*
& therefore the Lambe
shall haue the honour
of their conquest. And
they will specially ex-
presse

preſſe their thankful-
neſſe in holineſſe of
life, obſeruing the
lawes of their Generall,
and keeping within his
campe, and vnder his
banner, without muti-
nie, outrage, filthineſſe,
or any vnbeſeeming
behaviour. But where
it is otherwiſe, the de-
uill is not rightly reſi-
ſted. Where Chriſt gets
no honour in an holy
and refined conuerſa-
tion, he neuer aſſiſted
ſuch againſt Satan. For,
wherefore are wee re-
deemed out of the
hand of our enemies,
but

Luk. 2. 74, 75.

but that wee should
serue our Redeemer in
holinesse and true righ-
teousnesse all the dayes
of our life?

Lastly, this may be
some stay to a troubled
and afflicted heart : *If*
the deuill resisteth thee,
thou resistest him : yea,
therefore hee resisteth
thee, because thou re-
sistest him. For he figh-
teth not with his own :
why should he ? or to
what end ? While the
strong man keepeth
possession, all is in
peace : as while the
laylor hath his priso-
ners

8.

ners sure enough, hee lets them lie together in quietnesse enough. But, as hee bestirreth himselfe, if any of them giue him the slip, so if any man at any time begin to get out of the power of Satan, by whom hee was taken captiue at his pleasure to doe his will, presently vproares and tumults are made, and the deuill hath officers euery where (wicked and vngodly men) who will vse all expedition in sending *How* and cry after the escaped

ped Christian; and, if
either violence, or sub-
tiltie, or promises, or
threats, or any thing
will reduce him to his
ancient bondage, hee
shall not long continue
a freeman.

Take this, therefore
for a note of oppositi-
on against the deuill, if
he maintaine oppositi-
on against thee. *Gainst
it all day, when thou fal-
lest into diuers temptati-
ons.* Though they be
troublesome and redi-
ous to a holy hearr,
which hateth and ab-
horreth them, & would
faine

Iam. 1. 2.

faine be rid of them,
yet haue they their vse
also for good, and as-
sure the Christian by
strong consequence,
that his estate is safe
enough, and so long as
he continueth making
resistance, he need not
feare. A happie man
he is, that seeth the de-
uill professing him selfe
his enemy.

Vse 4.

A censure of
scorners, who
dislike such
discourses.

Fourthly, we see by
all this, how wide they
are from the right,
who like not such trea-
tises, such practises,
such care in examining
ones selfe; but iest, and
scoffe,

scoffe, and put off all
 this so necessarie a du-
 tie with a scornfull
 tush. Tush (saith one)
 what doe you tell vs of
 a deuill? when did you
 see him? and how doe
 you know him so well?
 and why doe you af-
 fright people with such
 words of terrour?
 And Tush (saith ano-
 ther) what needs all
 this preaching about
 this matter? a goodly
 Sermon! and, Hee
 names the deuill al-
 most at euery word.
 So some haue said of
 the former discourses,
 simple

2 Cor. 4. 4.

simple and blindfolded creatures that they are : The Lord open their eyes, that they may see how *the god of this world hath blinded them*, and get out of his snare. But others haue a tush too, and it is cast against them that are so carefull in resisting the deuill, as wee haue proued all should be: Oh it is a fit of melancholie, a sillinesse, a childishnesse: and, What man, take a good heart, put such thoughts out of your minde, Come, follow
the

the world as wee doe,
make your selfe merry,
and leaue these vn-
couth cogitations to
them that are so pee-
uish.

But stay, O man:
this is not to *resist* the
deuill, but to *scorne*
him. If this troubled
person should take this
counsell, he should not
ouercome this grand
enemie of his soule, but
take truce with him,
and so, by pleasing
himselfe in a fond and
vaine peace, should
lose his owne saluati-
on; as thou in all likeli-
hood

Note this.

hood must lose thine.
 Therefore bee advised
 what thou wilt doe:
 these are no iesting
 matters: Heare what
 the Apostle saith, *Resist*
the deuill, and for time
 to come yeeld it a duty
 both lawfull and ne-
 cessarie, that the peo-
 ple of God should
 thus care, and labour,
 and strue in resisting,
 and thou with them.

Vse 5.

This heart-
 neth the
 godly.

Finally, here is com-
 mendation and encou-
 ragement for them that
 so resist the deuill. And
 it shall be of worth,
 against all calumnies
 and

and scoffes of those ie-
sters, whatsoever they
be. Know (O soul-
diers of the Lord) that
you are in, the right
way. You haue rightly
iudged of your life, to
be (as it is) a warfare.
You fight the good
fight, of faith, and are
sure of victorie; which,
when it is atchieued,
there is a crowne of
righteousnesse prepa-
red of old, which shall
certainly be put vpon
your heads. You take
Gods part against his
and your enemies, and
therefore he will take
your

your pain, & sustaining
you, and fending them.
You are the Angels of
Michael, and shall see
the time, when the
great dragon (the de-
vill) shall be quite cast
out, and vnterly exclu-
ded from heauen, no
more to molest, and
vex, and disquiet your
righteous soules. And
for the present, during
the time of this con-
flict, know for your
comfort, that notwith-
standing all his wiles,
and tricks, and close
following of his busi-
nesse, yet vpon your
resistance

resistance hee must a-
void and be gone. If
you vse the armour
described, and vse it in
the due manner before
spoken of, hee cannot
stand before you. So
often as he giueth on-
set, doe you giue him
battell; and then leane
vpon this faithfull pro-
mise, full of consol-
ation (which comes
now to be handled)

*And he will flie from
you.*

The event of other
battels is doubtfull,
victorie altogether vn-
certaine : Though the
I cause

The second
generall part
of this text.

cause be good, and the men valorous, & stand the field stoutly, yet they may goe away vanquished, as the Israelites a long time before the Beniamites. But here the conquest is certaine: before any stroke is giuen, wee know wee shall overcome: euery one that will resist, shall chase away his enemy, though himselfe be neuer so weake, his enemy neuer so strong and puissant.

Quest.

But how may wee vnderstand this flight
of

of the deuill? and how
doth he flie away, who
is so incessant in temp-
tations?

I answer: First, *Ori-
gen* thinkes, that the
Saints of God, resisting
the hellish tempters
when they prouoke
vnto euill, doe dimi-
nish the armie of the
deuils, and (as it were)
kill many of them: so
that it is not lawfull
for that spirit, which is
ouercome of an holy
man, lining chastly and
graciously, againe to
set vpon any other
man. But this is not

Ans.

I.

*Hamil. 7. in
Iosue.*

so: for the same deuill, which had beene repelled by our Sauour in his first temptation, did trie him with a second, and a third.

Therefore secondly, others (by the relation of *Lombard*) thinke, that this of *Origen* must be vnderstood only of that vice, wherein the foule spirit was ouercome: as for example, If he sollicit any good man vnto pride, and be foiled; hee may not againe sollicit vnto pride, either the same man, or any other. But this

Lib. 2. distinct. 5
H. lit.

this is wholly vncertaine, and not materiall to the comfort of a Christian ; as our text doth intend. For if one deuill should leaue such a sinfull motion, another would follow it, and disquiet him as much as the other could possibly ; especially there being so many legions of them, one to succeed another in their mischieuous intendments . And what cares the deuill, by what sinne he gains a soule, if hee may be sure to gaine it ? Either

of the extremes will
serue his turne suffici-
ently : or an habituall
neglect of good, as well
as the wilfull perpetra-
tion of euill.

3.
A twofold
sight of the
deuill,

Therefore thirdly,
the plaine answer is
this : There is a two-
fold flying away, for-
ced vpon the deuill by
the power of God, and
this his promise : One
partiall and tempora-
rie, the other totall and
finall.

1. Partiall and
temporary.

That, when the child
of God is enabled by
the wisdom and grace
of God, to reiect any
wicked

wicked suggestion, and
so is rid of the Temp-
ter for that time : and,
so often as the deuill
reneweth his tempta-
tion, so often the Chri-
stian reneweth his cou-
rage, in resisting him,
and therefore still re-
maineth conquerour.
The deuill left Christ
but *for a season*, Luk.
4. 13. and no longer
doth hee leaue the
members of Christ.
He goeth away, and
returneth, and then
must goe away againe,
and so continueth pas-
sing to and fro, beaten

and ouerthrowne so often as he is resisted. Faine he would return and re-enter into his old house, to take and keepe more sure possession: but if a repulse be giuen him, he must take the repulse, and flie away.

2. Totall and
finall.

Reu. 12. 12.

This, that is, the totall and finall flight of the deuill is at the end of the warfare, and of the Christians life, when he most bestirreth himselfe, because his *time is but short*, and he would faine lay hold on the righteous soule.

soule which hee long molested, to carry it among his own fiends, in eternall torments. Here he is preuented of his purpose perfectly. The Spirit of God assisteth the Christian heart, and vpholdeth it with faith, with patience, with remembrance of the promises, with the sense of Gods mercy, and all conuenient supplies, according to the seuerall and particular occasions. And at last the Angels take the soule (as the soule of *Lazarus*) and
I 5 carry

Luk. 16. 22.

carry it into *Abrahams* bosome, in endlesse blessednesse. And now the whole skirmish is finished, the field won, the good fight of faith fought to the vttermost, and the deuill fled away for euer and euer.

The point is this :

Doctr.

The deuill, resisted, fleeth necessarily.

All the Lords Warriours, who resist the deuill as they ought, shall overcome, and be rid of him. They are as sure of victorie, as of trouble. His presence is not so tedious and tiresome, but his absence
(which

(which is most certain)
shall be as ioyous and
comfortable. We fight
not at vncertaintie, but
know wee shall ouer-
come. It was for want
of resistance, that our
first parents were de-
ceiued, and ate of the
forbidden' tree : that
David lifted vp his
heart, and numbred the
people : that *Iudas* be-
trayed his Master, and
so fell into his owne
place : and, that euer
any was subdued by
the deuil, was for want
of resistance. They that
would ouercome, did
ouer-

ouercome, and could not be foiled. Our Sauiour resisted, and saw the deuill flying from him. The Apostles and Disciples resisted, and saw him fall like lightning from heauen. Saint *Paul* resisted, and found grace sufficient against the messenger of Satan that buffeted him. In a word, all the Angels of *Michael* that fought against the dragon, did so thrust him to the walls, that hee was cast out, and his place found no more. Where the Christian findes

findes a heart & hands,
the deuill must finde
wings and heeles. And
why?

First, because of the
faithfull promise of the
mightie God, who is
able to doe this for vs,
and hath said hee will
doe it. And hee hath
said so, both here, Re-
sist the deuill, and he
will flie from you; and
elsewhere, *The God of
peace shall bruiſe Satan
vnder your feet shortly,*
Rom. 16. 20. where
the Apostle speakes of
them that are wise vn-
to good, and simple
concer-

Reason 1.

concerning euil; which is all one with resisting of the deuill. To such he is a God of peace, and will in a little time put an end to all their conflicts. For, faithfull is he that hath promised, who also will doe it.

2.

Vincatur necessesse est, quia Christus quem confitemur, inuictus est. Cyp. de exhort. Martyr.

Secondly, the valour of our Captain is such, that the enemy cannot stand before him or vs. He himselfe, by himselfe, did in single combat put him to the worse, and made him auoid: by whose conduct and conquest wee also

also shall goe away victors. Wee goe not forth against these hellish wickednesses, in our owne name and strength, but in the name and strength of God, & by the power of Christ, who was neuer ouercome yet, but ouercame in euery skirmish. *Rev. 12. 11. They ouercame him by the bloud of the Lambe.* And hereof wee may assure our selues, before we set foot out of our tents and campe; as the Church of old, *Psalme. 44. 5. Through thee*

thee will we push downe
our enemies : through
thy Name will we tread
them vnder, that rise
vp against vs. The
same voice of Christ,
that sent away the de-
uill from himselfe (*A-
uoid Satan*) will send
him away from vs also,
when our temptations
(as his) are ended.

3.

Thirdly, the validi-
tie of our armour is
greatly preualent for
the foile of this ene-
mie. For the excellen-
cie of it, it is called *the
armour of God*: and for
the compleatnesse of
it,

Eph. 6. 13.

it, it is called *whole armour* of God. And because of this, God will not haue his workmanship so much disparaged, as to suffer him that vseth it, to take a repulse, or suffer the armour it selfe to be broken and mangled.

The edge of the sword of the Spirit was neuer yet blunted by the hardinesse of the enemy: no, *They ouercame him by the word of their testimonie,* *Reu. 12. 11.* The Word of God is of an invincible

cible nature : not one
tittle of it can passe
away : it will vphold
him that holds it forth,
so that he cannot pe-
rish in his afflictions.

The shield of faith
was neuer yet bored or
pierced thorow by any
darts of the deuill,
came they neuer so
thicke and violent. No:
*this is the victorie which
ouercommeth the world,*
(both the Prince of it,
and the malice, and the
allurements, and the
affrightments of it)
even our faith. Faith,
as much as a graine of
mustard

1 Ioh. 5. 4.

mustard seed, can doe wonders.

The *helmet of saluation* was neuer yet beat off the head of Gods Warriour, by any snares of fierie temptations which the deuill rained downe vpon him. No: our hope is a *sure anchor*, so *stedfast* in apprehending his Object, that it *entrencheth into that within the veile*, Heb. 6. 19.

By our patience wee may *possesse our soules*, euen when our enemies are most vrgent vpon vs, and ready to tire.

So hope is called,
1 Thess. 5. 8.

Luk. 21. 19.

tire vs out. Euen then,
when we loue not our
liues to the death; wee
shall ouercome the
dragon, *Renel. 12. 11.*

Iam. 5. 16.

By effectuall and fer-
uent praier wee shall
preuaile much. The
Lord neuer heareth
that voice which the
Archangell spake, *The*
Lord rebuke thee, but
presently he consent-
eth, and saith, *The Lord*
rebuke thee, O Satan,
euen the Lord that hath
chosen Ierusalem, rebuke
thee, *Zech. 3. 2.*

Iude 9.

So of all the parts of
our Christian armour,
they

they are all so cutting,
and wounding, and
deadly in slaying, that
the enemie (as *Ahab*)
must die of the blow,
and be glad to retire.

Fourthly, the deuill
is indeed an enemie,
but an enemie already
overcome, and smit-
ten with his deaths-
wound. Christ hath
spoiled principalities
and powers for vs, and
triumphed ouer them
openly vpō his Crosse,
Col. 2. 15. so, that all
our resistance is (as it
were) but the kicking
of a curst beast, whose
throat

4.

throat is already cut; to let out his life-bloud, whereby hee doth yet spurn against vs. There was no more for the Captaines of *Israel* to doe, after the battell ended, but onely to tread vpon the five heathen Kings whom *Ioshua* had overcome, *Ios. 10. 24.* Come neere, put your feet vpon the necks of these Kings. The like is the voice of our victorious *Ioshua*: Come, here are enemies foiled to your hands, vp and trample vpon them. Christ puls
out

out the sting of the old
bellith serpent, and
then saith in the words
of the Psalmist, *Thou
shalt tread upon the lion
and adder; the young
lion and the dragon shalt
thou trample under
feet, Psal. 91.13.* Christ
put the deuill to his
wings, when himselfe
had beene violently
tempted: And euer
since he hath beene so
crazie and fearfull, that
the weakest member of
Christ, vsing the same
method and meanes of
resisting, hath beene a-
ble to chase him away.

Also

*Ipsi Christo ap-
plicat. Irenaeus,
l.3.c.38.*

Also by vertue thereof, the ancient Believers who were before Christ in time, (being the foreward in this barrell) did not flie before their enemy, but made him to flie, and that euery way as efficaciously as wee can doe.

5.

Fifthly, our owne weake and fraile condition requireth such respite at some times. Sometimes the deuill must be gone, that wee may be a little refreshed and reuiued. Wee need a breaching time; and

and therefore it shall not be as the deuill will, who would alwayes molest vs, and get that by importunitie, which by perswasion he could not get: but, will he, nill he, he must sometimes vanish. The Lord knows our frame, and how we are but dust, easily foiled with long vexation: therefore in compassion to our infirmities, he stinteth our aduersarie, what he shall doe, and how long he shall stay, and when he shall auoid; and will

K not

2 Pet. 2. 9.

not suffer vs to be tempted aboue that wee are able: An issue there is of our trials, and hee will, with the temptation, make a way to escape, that wee may bee able to beare it, 1 Cor. 10. 13. *The Lord knowes, how to deliuer the godly out of temptations*: both when the fit time is, and what are the meanes, and what is the measure of his seruants strength.

|| Likewise, hee will haue them haue time, to prepare themselves for other skirmishes:

To

To repaire the breaches which Satan made, to fortifie their holds where they are weake, to trie their weapons in better manner, to gather their grounds of comfort together, for magnanimitie and vnweariablenesse.

Finally, they shall haue some space allotted, that they may enjoy comforts from God, and the ioy of their saluation. Temptations are vncouth, and blacke, and terrible, and vex a good
K 2 heart,

heart, and disquiet the minde with an holy indignation : During which time, the Christian cannot take his portion of reioycing in the Lord, as the word doth allow him. Therefore a time shall bee, when this harshnesse and bitternesse shall be gone, and the contrary sweetnesse succeed in the place.

Vse 1.
Consolation
to the godly.

Heare this, yee armies of the Lord, and be comforted. *Reioyce ye heauens, and yee that dwell in them ; Now is come saluation, and strength,*

strength, and the king-
dome of our God, and the
power of his Christ: for
the accuser of our bro-
thren is cast downe,
which accused them be-
fore our God day and
night, *Rev. 12. 10. 12.*

The deuill (as malici-
ous and subtile as he is,
yet) when he is resi-
sted, must flie away.
Hee is of a crauenly
brood, and cannot
stand where he findes a
valiant opponent. Let
this therefore stop all
voices of vnquietnesse,
and especially the voi-
ces of desperation,

K 3 where-

A fourefold
answer to
complaints
of Satans te-
dioufneffe in
tempting.

1.

whereby the Christian
doth many times too
much trouble himfelfe.
O (faith hee) I finde
not this doctrine true:
the deuill doth not fo
flie from mee, as you
speake, but is euer
affailing mee with
thoughts of blasphe-
mie, with idle, and fil-
thy, and vnlawfull mo-
tions: I finde almost
continuall temptati-
ons. To whom I an-
swer:

First, you fay well,
that the devils tempta-
tions are *almost* conti-
nuall: for I know they
are

are not continuall altogether and wholly. You finde some refreshing betweenewhiles. And is not this some comfort? Doth it not flie away, though it be but for a while? And did he leaue your Lord and Sauour otherwise? It is sufficient, that the seruant be as his Master, and not in better estate, *Matt. 10. 25.*

Secondly, our whole life on earth is a time of warfare, and no part of it can be secure from the Tempter. Know

K 4 there-

therefore, if he should stay till death, yet then he must be gone. If he flie not at noone, yet he must and will flie by night. Only resist, and his backe shall be turned vpon you first or last. Stay the time, and wait when it will be. And take heed you looke not for more immunitie from trouble, than your present condition will permit.

3.

Thirdly, you say the deuill doth not flie from you: Looke and consider how well you resist him : It may be, you

you shall finde by examination, that he staith the longer with you by your owne default. According to our resistance is his flight: and according to our manfulnesse, his cowardlinesse. No wonder if he stand his ground where hee is faintly and heartlesly opposed. Our Saviour tells vs, that some devils are not cast out *but by fasting and praier*: So also, some temptations and molestations cannot bee vanquished, but by ex-

Matt. 17. 21.

4.

traordinary care and
striving.

Fourthly, when the
people of God haue
their hearts testifying
with them, that they
haue done their best in
resisting the deuill, and
yet he flieth not away
so perfectly as they de-
sire, let them know
this is matter of com-
fort rather than of sor-
row, and, if they
could remember their
grounds, they should
rather reioyce than be
troubled. So saith Saint
James, chap. 1. 2. *My
brethren, count it all ioy,
when*

when ye fall into diuers temptations. For this is a signe, that the deuill hath not yet won vs. He is not so silly and vnwise, as to trouble his owne. It is good to haue him our enemye, and we may well bee ioyous in this, euen in the very midst of all the throng. Woe vnto vs, when the deuill begins to be our friend. If we be not tried and iudged, as other of Gods people are, wee haue the more cause to trie and iudge our selues.

Againe,

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Againe,

vse 2.

Fond to leaue
godlinesse for
a supposed
perpetuitie of
molestation.

Againe, wee see by
this doctrine, how
fond it is to feare per-
petuall molestation,
and so leaue the pow-
er and sound practise
of godlinesse. Many
thinke, and some are
not ashamed to say,
that if they set to such
& such exercises, they
shall leade a melan-
cholic life euer after-
ward : Oh this profes-
sion of the Gospel,
which Ministers vrg
so much, is a tedious
and vncomfortable
profession ; they shall
be still troubled with
the

the deuill, & the world
will bee vpon their
backs, and manifold
vexations they must
endure. Amongst the
many errors commit-
ted in this argumenta-
tion, the answer to the
chiefe is this: that there
is no enimie they shall
meet withall in these
distastefull wayes of ho-
linesse, but if he be re-
sisted, hee must flie a-
way. It is impossible
he should stand, if we
our selues be willing
to chase him away.
Our text is plaine con-
cerning the great and
most

No enimie in
Christianitie
but must flie.

I.

2.

most hideous enemy,
whom wee must en-
counter. And as plaine
is the Scripture con-
cerning the other ene-
mies: *1 Ioh. 5. 4. Every
one that is borne of God,
ouercommeth the world:
euen when it commeth
against vs with tribula-
tion, and distresse, and
persecution, and fa-
mine, and nakednesse,
and perill, and sword:
In all these things wee
are more than conque-
rors, through him that
loued vs, Rom. 8. 37.*
As for our owne flesh,
and the lusts thereof,
which

3.

which warre against
our soules, the Lord
hath giuen vs his owne
Spirit, to take part with
vs against them: that,
as the flesh lusteth a-
gainst the spirit, so the
spirit also shall lust a-
gainst the flesh, and the
body of sinne shall be
at last destroyed.

Gal. 5. 17.

As for them that will
haue peace without
fighting, and hope to
passe away their lines
comfortably, not trou-
bling themselues with
the deuill and his tem-
ptations, nor incurring
the displeasure of the
world,

world, nor yet watching the corruptions of their owne euill hearts; wee enuie them not their peace, but pitie them; hoping, and wishing, and desiring God in our praiers, that he will rowse them vp out of their fondnesse, and set them forth to know, and meet, and resist; and ouercome their enemies.

Vse 3.

Be heartie in resisting: the euent will giue leaue.

Thirdly, let the people of God be encouraged hereby, to goe on stoutly in resisting the deuill; and that in the full measure, and due

due manner, before described. Let them buckle to them the whole armour of God, and still trie it, as *Dauid* did *Sauls*, before he went against *Goliah*. Let them repaire breaches, and recouer losses, and regaine time, and bee euer watchfull to saue themselves harmlesse; yea to disaduantage the enemy, and worke him what displeasure they can : which is, by furthering holinesse to the vttermost, both in themselves and others. Let them be bold as
the

the righteous are affirmed to be, and goe forth to the fight confidently, assuring themselves of a comfortable returne, and saying as he to Goliath, *This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee, 1 Sam. 17. 46.* I know the event will be glad some, and therefore (by Gods grace) I will resist vnto bloud, to the last gaspe.

Well, hold that resolution, and the victorie is thine, with the

the spoiles, and crowne
of it.

Fourthly, in as much
as the deuill fleeth a-
way in this life, but
only for a while, there-
fore vse well the times
of respite, and of his
absence. Remember
he will come againe.

The vncleane spirit,
when hee is gone out
of a man, findeth no
rest any where: all pla-
ces are drie, and vn-
comfortable vnto him:
and therefore he resol-
ueth with himselfe, I
will returne vnto my
house, from whence I
came

Vse 4.

Provide for
Satans return
and re-entry.

came out, Luk. 11. 24.

Though he must have
the full foile at last, yet
he will come and doe
mischiefe as long as he
can. And some he hath
gained by importuni-
tie. Others, whom he
could not winne, hee
endangered shrewdly;
put them to much dis-
quietnesse; got them
to commit great er-
rors, especially com-
ming vpon them vna-
wares, and soone after
his departure from
them. Widdome would
therefore, that euery
breathing time be well
improued.

improued, and rather
 preparation made for a
 new encounter, than
 triumphs for the old.
 Wise sea-men prouide
 for a storme in a calme;
 and wise Capitaines
 stand vpon their guard
 as well after a battell,
 as before; fearing, lest
 (as the *Amalekites*)
 they lose more by their
 securitie, than they
 got by their prowesse
 and magnanimitie. Let
 the same minde and
 wisdom be in Christi-
 ans also: still to be in
 expectation of the de-
 uill and his hostilitie,
 and

1 Sam. 30. 20.

and provide for him accordingly. And let them thinke it enough, that they be at last rid of him, neuer to bee again molested. When they haue finished their course, & fought the good fight of faith, then the crowne shall be set vpon their heads: but now is their probation.

Vse 5.

Follie to excuse our selues by blaming the deuill.

Last of all, note here, how false it is to say the deuill is the cause of thy sinne, and hee must beare the blame of it. No: he was not resisted: if he had, he must

must haue fled away :
this promise of God is
most faithfull, and hee
that made it, is able to
make it good ; that
(vpon thy resistance,
the only necessary con-
dition) it should haue
beene performed. Yet
this is the ordinary al-
legation of carnal peo-
ple, when they are ta-
ken in any grosse sin :
Oh the deuill owed
them a spight, and now
he hath paid them : the
deuill tempted them,
and they could not
chuse, and they hope
they shall not be bla-
med

med for it. Smaller sins they see not, nor the devils malice in them: and greater finnes they put off wholly to him. So for no finnes they betake them to serious repentance, neuer see any need of Christ, neuer craue mercy at the hands of God as they ought, nor entertaine the due watchfulnesse, for preuenting the like mischiefe another time. Such must know, that their sinne cannot be so posted off; but will come home to them againe. That the
deuill

deuill tempted them, is
 che deuils sinne, and he
 shall be damned for it:
 but, that themselves
 consented, and yeelded
 to his temptation, is
 their sinne, and let
 them take heed they be
 not damned for it like-
 wise. *Eue* said, *the ser-*
pents beguiled her, and so
 he did: but that would
 not serue her turne.
 Take heed of saying
 and pleading as shee
 did, lest the like ineu-
 itable necessitie of vn-
 dergoing the punish-
 ment befall thee also.
 Happie is he only, that
 L resisteth

Gen. 3. 13.

resisteth the deuil: from
such an one only, hee
shall flie away. The
Lord make vs all wise,
and watchfull, and va-
lorous, to espie his as-
saults, and oppose him
in his stratagems, that
so we may be for ever
freed from that miserie
and condemnation,
which hee: and he
his angels are
adiudged
vnto.

A N



AN
APPENDIX
of certaine Sermon-
Notes vpon

GEN. 3. 15.

*I will put enmitie be-
tweene thee and the
woman.*

Quest. **H**ow may
I know,
whether I haue rightly
conceiued, & doe right-
ly manage my enmitie
against the deuill?

L 2 *Ans.*

Marks of
right enmitie
against the
devill.

I.

Answer. By these
markes :

First, if it be an en-
mitie of Gods setting,
namely by the power
of his holy Ordinan-
ces, set apart for that
purpose. So our text
saith, *I will put enmitie*
betweene thee and the
woman. Many hate the
devill, but it is only by
the force of nature,
conceiuing him to be
a grim blacke fellow,
with hornes, and sta-
ring eyes, and clouen
feet : or according to
the common notions
they haue receiued
from

from others, from the
talke of people, or the
like vaine occasion :
Not from the word,
for they are strangers
to it : nor from the
ministerie of the word,
for they despise it, at
least neglect it, and will
not be ruled by it.

Whereas a true
Christian conceiueth
his hatred of the deuill
in the ministerie, or in
a serious perusall of
the holy Scriptures.
While hee attendeth
these meanes, appoin-
ted for dispossessing
the strong man, hee
L 3 findeth

1 Ioh. 4. 4.

Luk. 10. 18.

findeth a stronger than he ioyning himselfe to him, and with him; euen the blessed Spirit of God, who is *stronger than he that is in the world*. So Christ professed, that he *saw Satan fall from heauen like lightning*, to wit, in the Ministerie of the Disciples, whom hee sent, and heard relating their good successe. Let this be the touchstone of your enmitie, and if it hold the trying, it is true: otherwise counterfet, and only pretended.

And

And this is a needfull condition, because God only can maintaine that enmitie which is necessary for vs, and only an enmitie of Gods setting can preuaile against the deuill.

Another marke is :
If it be for God, for his sake, for his glory, which was impeached by this enemie, and which we desire to recouer to him againe. True enmitie, as it commeth from God, so it goeth to God, and leadeth vs to him ;

L 4 there-

2.

therefore to hate this euill one, because wee wil reuenge our Lords cause and quarrell. The most hate the deuill, after their fashion: but why? only because hee would draw them into hell with himselfe: and if it were not for those endlesse torments, they would neuer stand vpon hating the deuill. For we see, that when they can put those torments out of minde, by iollitie and securitie, they will bee as busie as Bees, in doing the deuils worke,

worke, and cast off all the faithfull seruice of God, it may be, scoffe at it, it may be persecute it. So doe not they that hate him indeed : They consider him as one that hath dishonoured God, and would still dishonour him, and doth daily in many : and they would haue God honoured by many, but especially by themselves : And therefore he that hindreth, shall be the object of their indignation and detestation. A true naturall

L 5. subiect

3.

By vnlawfull
things, conceiue here
what things
are lawfull.

subiect indeed, goeth
to warre for the safetie
of the King and his
kingdome, others for
other respects: so here.

The third marke is:
If due resistance bee
made vpon him, according
to the counsell,
*Resist the deuill, and he
will flie from you.* Every
one will resist him
whom hee hates, will
stand against him, vse
all possible violence,
and repell him to his
vtermost power. So
if thou hate the deuill,
and take him for thine
enemie, thou wilt resist
him,

him, and vse him as an
 enemie : And it is a
 slim barred, when the
 parties agree in the
 maine matter of the
 contention. Yet so doe
 carnall persons: They
 say they hate and desie
 the deuill with all their
 heart, and yet they
 yeeld him that, which
 he mainly striveth for,
 namely sinne and diso-
 bedience against God.

The beginning of
 this resistance is by
 vnfeined repentance:
 when a man mourneth
 for his sinnes, and grie-
 ueth that hee hath so
 long

The begin-
 ning of resi-
 stance vpon
 the deuill.

long serued the deuill :
hee hates and loathes
him selfe in this respect,
and seeth hee had per-
ished for euer, if hee
had gone on in the old
trade of sinne. And
those who feelee not
this godly remorse and
sorrow; neuer yet knew
indeed what the enmi-
tie in our Text mea-
neth. By nature a man
is only what the deuill
made him, and of him-
selfe he will so conti-
nue. Therefore hee
must feelee a perfect
change, and hate and
denie himselfe ; and so
doing,

doing, he begins to vex that hellish aduersarie, who is troubled with nothing but the conversion of sinners, and the companions thereof, with the meanes and effects.

Afterward he is resisted by a carefull and watchfull course of life: while a man dissolueth his workes by mortification, and endeavoureth after full holinesse, and labourereth to keepe off his temptations by the armour of God. And this wee haue limited by

The continuing and following of it.

by certaine conditions and markes, in the treatise on *Iam. 4. 7.* where by much labour is now saued; and this discourse becommeth short which otherwise should be large.

They therefore that ordinarily fall into the same sinnes, and make little conscience of their waies: They also that know in their own hearts, that they commit sin securely; without warchfulnesse to the contrary, it is not against the purpose of their soule, they doe it freely

freely, they humble
not themselves for it as
an hainous matter, but
enterraine it willingly,
and hold it peaceably,
with ease and quietnes
of conscience : All
these, and all that faile
habitually in any of the
conditions of right re-
sistance, doe not hate
the deuill in truth, but
counterfeit an enmity,
which at last they shall
see was deceiptfull, and
shall rue the time, that
they framed to them-
selves so childish an ha-
tred against so manfull
anemie.

Fourthly,

4

Luke II. 24.

Fourthly, if thou hatest the deuill indeed, thou wilt auoide the places of his walke. For so doe men with them whom they hate. They will keepe aloofe off, and not willingly come neare those places where such vse to haunt. The places which the deuill doth most vse vnto, are the *dry places* of the world, as the Scripture speaks; that is, such as wherein is no moisture or refreshment for the soule, but ignorance and profanenesse raigneth, and

a

a man shall rather be hindred than furthered in godlinesse: As for example, blinde parishes where is no vision, ale-houses, play-houses, smoke-houses, and all vngodly meetings: Here the deuill hath a kinde of right, and speciall power ouer the sonnes of men; as in that instance of *Tertulian*, *In meo caminueni*, I tooke her vpon my owne ground; so answered the deuill to the Exorcist, which aduised and asked him, why he inuaded a Christian

*Lib. de spectac.
c. 26. Eiusmodi
demonis penetrabiles fiunt.*

stian woman, being at a Play.

It is true, hee compasseth the earth to and fro, comes euen where the immortall seed of the word is sown, to steale it away, and enters into the holiest closets where the heartiest prayers are preferred vnto God: And in none of these may wee bee secure. But in places of lewd resort, and in the companionship of euill men, he is specially present, as the King and chiefe man, speaking, and scoffing,
and

and working by his instruments, what himselfe would if hee had flesh to appeare in. Enmity in the heart against this wicked one will either keepe the feet altogether out of such places, which is best and safest; or soone carry the feet from them, which is the next point of wisdome. So doth the blessed man, *Psal. I. I. Blessed is the man that walketh not in the counsell of the ungodly, nor standeth in the way of sinners, nor sitteth in the*

*the seat of the scorne-
full.*

Which maketh strōg-
ly against them that
mingle themselves with
such society, and se-
curely frequent such
places, or liue conten-
tedly in such parishes.
This is amity, not en-
mity. Howsoeuer, it is
too much familiaritie:
and an ill signe, that the
heart is at too much
league with the deuill.

A good heart would
keepe further off him.

5.

The fift marke is,
an earnest begging of
strength from God, a-
gainst

gainst the deuill, together with a faithfull depending vpon him for such strength: as a man wil make all the friends hee can, to disappoint and annoy one whom he hates: he will call in company, and not trust his owne only prouision, and rather get too many on his side, than want helpe: so heere: A speciall peece of our Christian armour is praier, as the Apostle reckoneth, *Ephes. 6. 18.* *Praying alwaies with all praier and supplication in the Spirit, &c.* We had need

need craue wisdom
to espie temptations
when they come, and
grace to repell them,
and power to reiect the
pleasures of sinne, or
other wages of vnrighteousnesse whatsoeuer:
And that God would
maintaine in vs this
godly enmitie, and
keepe it for euer in the
purpose of our heart,
to hate that enemy;
whom otherwise, of
our selues we are ready
to loue and ioyne with-
all, as a very friend.

They that are not so
carefull, are too too
care-

carelesse. Hee can doe little, that cannot call for helpe against an enemy. Yet naturall men thinke themselves good enough for the deuill. Good hearts, and good faith, and a good deale of spetting, shall chase him quite away. So they forsake the rocke of their health, and forget the strong God of their saluation.

Sixtly, if thou hatest the deuill aright, then, as neere as thou canst, thou wilt giue him no aduantage from thy selfe. A man that hates another

6.

another who beares him no good will, but watcheth all opportunities against him, will bee lure for his owne part to let fall nothing (in word or deede) which may disadvantage himselfe, or advantage that his aduersarie. So wilt thou watch against this enemy. The deuill doth often get ground of vs through our owne folly; as namely, by the passions of anger, feare, and the like; by naturall affections, as loue to parents, children, kinsmen;

men; by refections of nature, as about meate, and drinke, and sleepe, and apparell; by worldly busineses, and the distractions that attend them; by couetousnesse, by earthlinesse, by too much closenesse and niggardlinesse: So hee got within *Iudas*: and within *Peter*, by fearefulnesse: and by choler and furie, he gets within vs not seldome, as the Apostle seemes to argue, *Ephe. 4. 26, 27.* *Be angry, and sinne not: let not the Sunne goe downe vpon your wrath:*

M

Nci-

Neither giue place to the deuill.

Which bends mainly against them that are altogether open and loose in such things; no watchfulnesse, no iea-
lousie ouer their deceitfull hearts; and so giue the deuill as much aduantage against them, as hee desireth. And this is of all other the most killing mischiese, when hee worketh in our troubled affecti-
ons, and destroyeth ere we be aware.

7.

The last marke of right enmity is, a zea-
lou

lous endeouour to thrust
downe the Kingdome
of the deuill in others:
as a man that hates a-
nother, will doe him
al the mischiefe he can,
hinder his profit, im-
peach his credit and
good name, incense his
friends, and raise vp e-
nemies against him.
Thus the Apostles
went vp and downe,
shaking the *strong holds*
of Satan, and casting
downe euery high thing
that exalted it selfe a-
gainst the knowledge of
Christ. 2 Cor. 10. 4, 5.
Thus if one who hath
M 2 autho-

authoritie, doth vse his
authoritie for the sup-
pressing of disorders,
the shaming and puni-
shing of euill members,
the preserving of the
holinesse of the Lords
Sabbaths: If one that
is rich, will be at char-
ges to set vp, and hold
vp the Ordinances of
God, especially the
preaching of the word,
which giueth the deuill
the greatest blow hee
can receiue: If Masters
of families doe chase
away riotous and wic-
ked persons, and set
good in the roome, and
seeke

seeke to make all an holy company to the Lord : If priuate Christians, and one neighbour to another, shall vse admonition in due season, call one another from sinfull courses, and to the house of God, or any other way further the sanctification and saluation of their brethren : They shall doe worthy offices against the deuill, and shew themselues to be his right sworne enemies. Christ our Captaine, who stricke at the head of the ser-

M 3 pent,

pent, was for this purpose manifested, that he might destroy the workes of the deuill, 1 Iohn 3.8. So also doth euery true Christian, who partakes of his anointing : Hee also will manifest himselfe, what hee is, and whose he is, by endeavouring euery way hee can, to destroy the workes of the deuill. And they that are not thus affected, haue not yet the right enmitie in their hearts : they professe to hate the deuill, but loue him well enough.

A reproofe it is to diuers.

If these be marks of right enmity, then how many are there, that must needs say (if they will speake truth) that they neuer yet hated the deuill as they ought? But specially, three sorts of people come here to be reproued.

First, some living ciuilly and vnblamably among men, are altogether secure of this hellish enemy, and neuer imagine, that either the deuill practiseth any

M 4 thing

Vse I.

Three sorts of men reproued.

1. They that thinke not on this enmitie.

thing against them, or they ought to watch against him. They thinke not at all on such matters. They cannot tell, whether there bee any such enmitie or no, or should bee. Yea many take it for their happinesse, that they are neuer troubled with thoughts about the deuill : Oh they are in good case, and God hath blessed them fairely, that they feele not the afflictions of conscience which such and such feele, and need not complaine as they doe.

And

And they neuer espie
the deuill till afterward,
that is, when hee hath
got them to doe what
hee would haue them
doe; it may bee, neuer
but in the great and
grosse sinnes of others,
Oh the deuill was busie
and great with him that
cōmitted murder, that
hanged himselfe, or did
some notorious wic-
kednesse. But they ne-
uer watch before hand,
to see or preuent him:
And they are presump-
tuously confident, that
they are safe, and the
deuill shall neuer be so

M 5 great

great with them, as hee was with such & such : That is all their preparation, that is all their care to keepe him out.

But as for the shaking and supplanting of his Kingdome in their brethren, here they are deeply secure, and doe nothing at all : neuer care to execute any of those things, in the seuenth : The neuer see the power of Satan in mens hearts and liues : They know what it is, and how miserable, to bee corporally possessed of the deuill,

deuill, and wish meanes may bee had to release them; but, what it is to be spiritually possessed of him, they know not, therefore desire no meanes for their good. Indeed how should they tender the welfare of others, & haue compassion on the soules of others, who neuer knew their owne bondage, nor rightly pitied their owne soules?

Secondly, some are so farre from waging enmitie against the deuill, that they haue entered into most neere amitie

2. They that embrace the contrary amitie.

amitie with him, and
giue vp themselues to
be ruled by him at his
pleasure. There seemes
to be but one head, and
one heart, and one
hand, and one aime
betweene them. Their
counsels, and affecti-
ons, and actions, and
intentions are one and
the same; only for re-
bellion against God.
I meane all prophane
persons, who goe on in
a constant and custo-
mary practise of any
sinne, or many sinnes.
If they should doe the
deuill a spight by daily
fre-

frequenting of ale-
houses, by tipling, by
gaming, by swearing,
or any such abomina-
tions, then they were
bitten enemies to him,
and they would spight
him cruelly : for, this
they doe day by day,
nothing more. But e-
uery wise man seeth,
that this pleaseth the
deuill exceedingly, and
he is delighted in no-
thing so much. There-
fore his they are, and
of them Saint *John*
saith, *He that commit-*
teeth sinne, is of the de-
uill. They agree with
him,

1 Iohn. 3. 8.

him, as the silly Israelites with *Absalom* in his conspiracie, 2 *Sam.* 15. 11. *They went in their simplicitie, and knew not any thing.* They are traitors to God ere they be aware, and serue Gods greatest enemy, whom they pretend to hate. None of those vile persons will yeeld hee is the seruant and childe of the deuill, but will scorne the motion, and professe the quite contrary. But that is nothing, and wee must proue shortly, that wicked

wicked men are *the* seed of the hellish serpent. Euery one is borne a limbe of the deuill, and hee whom grace altereth not, doth so continue, resembling his father in the grossest wickednesse; yet some more, some lesse, as children are like their parents, some more than others.

Thirdly, some there are, who, in stead of hating the deuill, and hindring him as they should, doe rather gratifie him, and helpe him what they can. I doe

3. They that helpe the deuill, in stead of hindring him.

doe not say they purpose to doe him a good turne, and meane absolutely to set him vp for the king and god of the world; but in effect they doe as much: they doe that which doth aduance the deuill and his kingdome among men: Let them be tried by their *works*, as our Sauour argued with the *Iewes*, and then, though they say neuer so often they are the children of *Abraham*, and of God, yet they will be found to be the children of the deuill

Iohn 8. 44.

deuill, *for his works they doe*: More; they are indeed his friends, his louing and deare friends, *for his works they set forward*, and procure as many as they can, to ioyne with them in the same wickednesse. As for example: how many are there, who set themselves to make their brother drunken, and lay him vnder the table? How many, who force oathes vpon their neighbour, and twit a man for a Puritane, who will not rap out

out a fearfull oath, as they would haue him? How many, that begin misse-rule and vile disorders in a place, and that with a strong hand, and a stiffe necke, purposely to draw others from the obedience of the Ministerie, & make them like to themselves in an vnreformeable obstinacie? and so in other instances. Woe vnto them: for they lend the deuill their helping hand, and striue against true holinesse, which hee also striueth against. This is
not

not enmitie, but amitie
in the highest degree.
Let them looke before
hand what the end will
be.

And let vs all labour
for this enmitie, so li-
mited and described,
as wee haue seene :
Vsing for spurres and
motiues, these ensuing
considerations.

First, what are those
euill spirits vnto God ?
Most vile rebels, and
deadly enemies : Pla-
ced at first in a most
blisfull estate, with
God and his holy An-
gels, in the highest hea-
uens :

Vse 2.

Motiues vn-
to enmity a-
gainst the
euill spirits.

I.

uens : but through pride, or vnbeleefe, or some other act of disobedience, they fell away, and left their first habitation ; chusing rather to leaue God and his blessednesse, than their owne opinion conceiued of, and within themselves. And they are still spightfull against his Maiestie, oppose his honour, resist his counsels and ordinances, obscure his glory, deface his image on man, and trouble the order of the creatures. Now what good
subiect

subiect doth not hate to the death, one that is an arrant traitor, still practising against his Prince ? So should we be affected in this case, toward this enimie.

Secondly, what are the euill spirits to vs ? As full of malice as they can hold. They tempt vs to euill, and dissuade vs from good. They seeke to corrupt vs in iudgement, and molest vs in our worshipping of God. They intercept good means, and what mercies of God they pos-

2.

Iob I. II.

chap. 2. 9.

possibly can. They
accuse vs, and raise vp
slanderers, persecutors,
other enemies ; with
stormes, and tempests,
and witches, and other
mischiefes, to disturbe
and fret vs, and worke
vs to impatience, blas-
phemie, atheisme ; as
he said of *Iob*, *Touch*
him now, and hee will
blaspheme thee to thy
face ; and so he inten-
ded in his owne wic-
kednesse against him,
vsing also his wife to
that purpose, *Doest*
thou yet retaine thine
innocencie ? blaspheme
God,

God and die. And there is no possibilitie hee should be better affected to vs: therefore hate him.

Thirdly, what are those spirits in themselves? Euill, onely euill, continually euill, greedie to doe euill, watchfuli thereunto, and gaping after euery opportunitie to further it. They loue neither God nor man, no not them that are one with them and obey them in all things. They loue nothing properly, but sinne and mischief.

This

3.

This they intend principally, fully, willingly, maliciously. Therefore also all their sinnes are sinnes against the holy Ghost ; therefore can neuer bee pardoned, neither in this life, nor the life to come. They are reprobates, held in the chaines of blacke darknesse against the iudgement of the great day. Briefly, there cannot be the like object for our hatred, in all the world : therefore hate them.

4.

Fourthly, **GOD**, whom we must follow

as

as deare children, doth hate them vnreconcilably. He hath appointed no Redeemer, nor Mediator for them; hath made no promise of life to them, nor covenant of mercy, nor giuen them the least hold of him, whereby they might be reconciled: But contrarily, he hath written in the Scripture the sentence of their condemnation, hath nominated his children to bee their Iudges, *1 Cor. 6. 3.* and hath appointed them in the meane

Eph. 5. 1.

N time

time to exercise all hostilitie against the de-
uill, both here; and
*Ephes. 4. 27. Give no
place to the deuill;* and
*Iam. 4. 7. Resist the de-
uill;* and hee will flie
from you, and else-
where. Then follow
your Captaine. Doe as
ye see mee doe, said
Gideon.

5.

Fiftly, the faithfull
seruants of God haue
still held vp this oppo-
sition against him; be-
ing the Angels of *Mi-
chael*, who fought with
the dragon, and over-
came him. Yea they
reioyced,

reioyced, that the deuils were subdued vnto them, *Luk. 10. 17.* see *Ephes. 6. 12.* And though good men haue sometimes beene sore shaken, and foiled, yet they haue got ground againe, and recovered their losses, and done him the more hurt for his mischiefes against them; shaking his kingdome the more manfully. Then ioyn with these armies of the Lord, and march on with them. And know, that none is on their side,

but such as are against God ; none but carnall and worldly men, none but the seed of the serpent, the children of the deuill ; none but they whose example must be odious to vs as hell it selfe. Count that fight good, which good men maintaine, and euill men traiterously let alone, or ioyne with the aduersarie.

6. Sixtly, the hatred of the deuill is the companion, if not the ground of true grace. God is not loued, nor feared,

feared, nor serued, nor
any way truly regarded,
till this enmitie
against the deuill bee
wrought in the heart.

Thus the termes of
our conuerſion are de-
scribed, *Act. 26. 18.*

*To turne them from
darkneſſe to light, and
from the power of Satan
vnto God. And there-
fore, as our Sauour
Chriſt ſaith, Yee cannot
ſerue God and Mammon,
and, The one muſt be
hated, that the other may
be embraced; ſo ſay I,
that the deuill muſt be
hated if God muſt be*

Matt. 6. 24.

N 3 loued,

loued, wee cannot loue
or serue both together.
Well a man may play
on both sides, preten-
ding loue to God
while hee doth what
the deuill would haue
him doe, and preten-
ding an hatred of the
deuill while he perse-
cuteth the will and
worke of God : But
indeed and in truth he
cannot loue God, till
the deuill be truly and
vnfainedly hated. And,
where is no true loue
of God, there is no
true faith, nor hope,
nor patience, nor hu-
militie,

militie, nor any sound
grace whatsoeuer.

Adde hereunto these
meditations. We hate
lesser enemies, and for
smaller occasions, and
why not this, for the
greatest occasion that
can be? He spoiled vs
of the grace of creati-
on, and, if hee could,
would spoile vs of the
grace of regeneration
also. He cast vs downe
from our happie estate,
wherein wee were first
placed, and would cast
vs downe from that
happinesse, which
Christ hath recouered

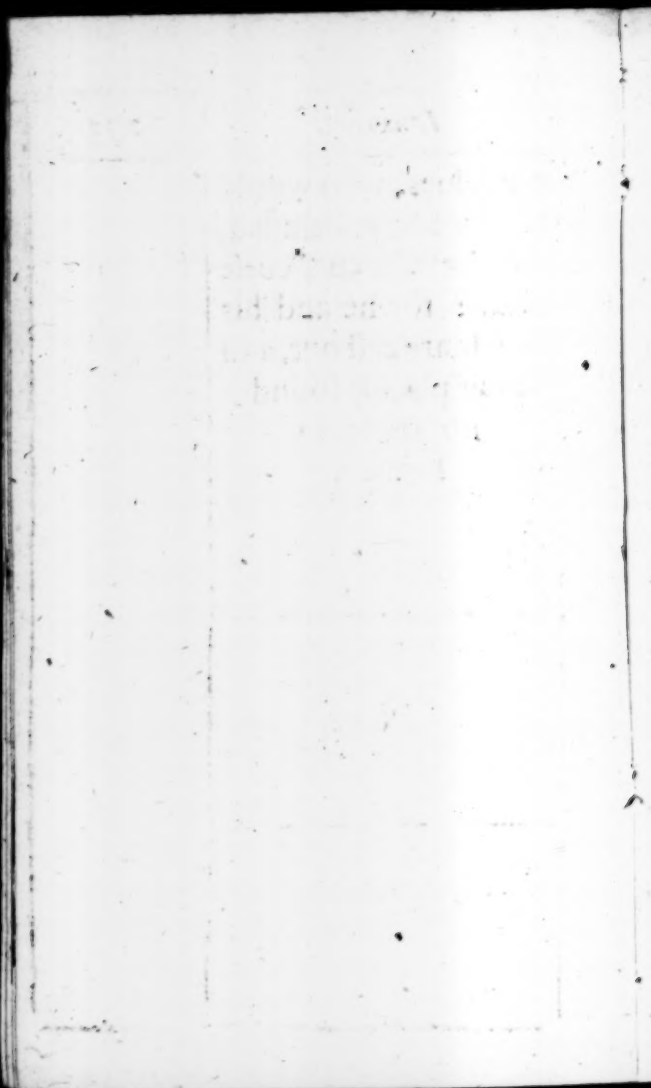
7.

for vs, with the purchase of his owne bloud.

8. Beside, this enmitie is the beginning of our returne to God, and of our reconciliation with him ; as here to our first parents. God loues not vs, till wee hate the deuill, and that vnfaignedly.

9. And finally, we must know, that if wee deceiue our selues with a false hatred in stead of a true, the time shall come, when wee shall hate the deuill whether we will or no; and hate
our

our selues, who would
be so sillily deluded,
and shall for euer curse
both : for he and his
angels are cast out, and
their place is found
no more in
heauen.





A Postscript.

CYPRIAN in his Exhortation to Martyrdom hath these words :



Arum est, &c.
It is a small matter, that wee stirre vp the people of GOD with

with the Trumpet
of our voice, vn-
lesse also, by les-
sons taken out of
Gods Word, wee
strengthen the faith
of Beleeuers, and
their vertue which
is dedicated and de-
uoted vnto G O D.
And what doth
more suit with our
(Pastorall) care,
than that, by conti-
nuall exhortations,
wee fence the Con-
grega-

gregation committed to vs of God,
and the Armie gathered together in
the heauenly camp,
against the batterie
and darts of the deuill? For a souldier
cannot bee fit for
warre, if he be not
first trained in the
field; And hee that
would get the gar-
land by wrestling,
yet shall not bee
crowned, if he doe
not

This he wrote
about the
yeere of the
world 5457.
Euseb. August.
Oros. Sulpit.
Scuerus. But
there seemes
to be an error

not first practise,
and trie his skill,
and strength. It is
an old Aduersarie,
and an ancient E-
nemie, with whom
wee must combat.

Six thousand yeers
are almost finished,
since the deuill did
set vpon mankind.

So that now, by his
long standing, and
great experience, he
hath learned per-
fectly all sorts of
tempta-

temptations, and all the feats and snares of destroying. If hee ouertake the souldier of Christ vnprepared, or ignorant, or not carefull, and watchfull with his whole minde, he circumuents him vnawares, and deceiues him in his simplenesse. But if a man keepe the Commandements of God,

God, and stoutly cleave to the footsteps of Christ, and then shall withstand & resist him, he must needs bee overcome; because Christ whom wee professe, is invincible.

See heere (Christian Reader) the consent of this ancient Father, and glorious Martyr of Christ, to the former doctrine. If thou receivest the testimony
of

of man; know the testimony of God is greater. But bee sure by all these admonitions, to buckle on thy harnesse, & looke for this grand enemy, and resist him. Leave this intermeddling so much with matters of State, and petty aduersaries, and attend this principall principally. For, what will it auaille thee, to be free from men, and in bondage to the deuill? what good, to Lord it in earth, and be guilty of hell fire? to conspire with thine owne deceitfull

2 Sam. 6. 20.

ceitfull heart, abused by the deuill (where the end will bee death eternall) and discover the treacheries of men, to their vtter disappointment and disgrace ? Will this quit cost ? Call therefore thy thoughts and affections homeward. Looke to thine owne house, and blesse it. Marke the possessions and strong holds of the strong man, and cast him out. If he deceiue thee, how great is that deceit ? Thrice vnhappy is that man, and more, who
lives

liues too well knowne
to others, and dies vn-
knowne to himselfe. It
had beene good for
that man, if he had ne-
uer beene borne.

One alarme more,
and so I lay aside my
Trumpet. Resist the
deuill, resist, resist: not
scorne, but resist: and
resist him in all wicked
motions whatsoeuer:
resist him by the wea-
pons appointed, the
armour of God; resist
him early, stoutly, vni-
uersally, wisely, con-
stantly: Bee carefull
herein, and iealous, that
thou

thou resistest not a-
right: And remember
that thou hast not yet
resisted vnto bloud,
striving against sin; and
prouide so to doe. The
Lord giue thee a heart
and courage herunto,
and afterward set the
crowne of victory
on thy head.
Amen.

FINIS.

